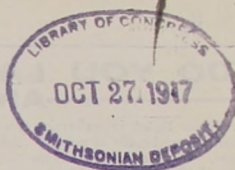


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,917.—VOL. XXXVII. [Registered as] SATURDAY, OCTOBER 6, 1917. [a Newspaper.] PRICE TWOPENCE.
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Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychio Class on Thursday, all of which are held at the rooms occupied at the above address.

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Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

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Notices of all meetings will appear regularly in "Light."

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NOTES BY THE WAY.

Many of those who pursue the subject of psychic investigation along rational and scientific lines are inclined to deplore the strange imaginings which occasionally creep into the question. It is like, as one of them said, having to navigate a river much of which is choked with weeds. Still, it is good exercise. We have to examine and discard a great deal of rubbish in every department of knowledge; and the more valuable the knowledge of which we are in search the greater the work of sifting and selection. Nor is it always safe to assume that all is pure nonsense which does not immediately commend itself to our judgment. True, much which reaches us as communications from the next world looks highly improbable, but that, in some cases at least, is probably because the things, while true in essence, are distorted and refracted by the mental conditions of the persons concerned. There are, of course, many persons who have strong leanings towards the fantastic and romantic side of the subject, and who present us with matter of the extravagant type. They are for ever plunging into thickets and bypaths. Still, they occasionally light upon things of interest and value, and we must be indulgent:—

If Jack-o'-Lantern

Shows you his way, although you miss your own,
You ought not to be too exact with him!

* * * *

In the course of his admirable article, "Orthodox Science and Psychical Research" in the current number of the "Fortnightly Review," of which we gave a brief summary recently, Mr. H. B. Marriott Watson wrote:—

Many of the professed mediums and "psychics" are not charlatans, in the proper sense of the word, but self-deluded, reading out of their latent consciousness astonishing things to a credulous world.

Those who have any considerable experience of the vagaries of mediumship will recognise the description. Andrew Jackson Davis, who in his "Table of Explanation" ("The Present Age and Inner Life") gave the most comprehensive (and, as we have proved by experience, the most trustworthy) classification of the various forms of mediumship ever produced, classes these unreliable instruments of inspiration as "Psychologic Mediums." They embrace, as Davis tells us, the tribe of "mystics and revelators," and their minds are the prolific source of much of the freakish and fanciful stuff which the searcher after reasonable and natural things has to clear relentlessly out of his way. They are real mediums, but, lacking in self-culture and mental balance, they are very liable to be psychologised by the people and things of the outer world,

and to mix these impressions up with those actually communicated by spirits. Here we have the explanation of those jumbles of fact and fiction which so bewilder the untrained researcher, and provide the medium-hunters of the "spook" Press with so much comic copy.

* * * *

The well-developed and self-cultivated mediums—and there are many such—have passed beyond this phase of easy suggestibility. They do not shine merely by reflected light, being normally persons of good judgment and intelligence, observing their "times and seasons," maintaining a good hold on themselves, and flatly refusing their services where the conditions are unfavourable for the proper exercise of their powers. We know mediums of this type (public and private) who are not only possessed of psychic gifts of the first order but who show more than the average intelligence in handling the affairs of everyday life, people of acute minds, practical and alert. But as they do not hold their gifts cheap, to be exhibited to all and sundry at any moment, far less is heard of them than of the "psychologic" type. There are some startling surprises awaiting the ignorant critic of Spiritualism, when he has so far overcome his prejudices as to make an impartial examination of the inner side of the subject. And not only the critic but the inquirer seeking the truth on the subject of psychic evidences might profitably give some study to the question of mediumship, its various phases and the qualities of each. There is one peculiarity of mediumship, by the way, on which we can hardly be too emphatic—especially in the case of the more impressionable types of medium. We mean the influence of the sitter on the results. The sitter or consultant may at times be almost as powerful a factor in the results as the medium himself. That is why some persons get a perfect torrent of proofs through the mediums they visit, while others going to the same mediums meet either with complete fiascos, or results too dubious to be of any value. Their complaints against the medium would often be more justly directed against themselves.

* * * *

"The Quest" for October is an excellent number. We are especially struck with the clear and cogent reasoning with which the origins of the war in the moral world are set out in an article by Mr. E. D. Fawcett, and there are allusions to the subject in other articles which show a fine intellectual grasp of the situation. The Editor, Mr. G. R. S. Mead, contributes a paper on "The Religious Opportunity." After considering the accusation now heard on every hand that the Church has failed especially in the matter of the present great devastation of the earth, Mr. Mead remarks:—

The best spirits in the world to-day are . . . not saying that the Church should have prevented all this; they are saying we ought to have tried to prevent it, and we have now to see to it that it shall be prevented, if humanly possible, from recurring again, at any rate in its present hideous form.

And if the Church has failed, not necessarily in intention, but because it has been found "incapable of corporate speech

in the only tongue that is understood in the high court of history—the language of right action,” none the less the whole community is joined with it in the accusation. Mr. Mead pleads eloquently for a spiritual social ideal, for he well sees that “the religious problem is far greater than that of any particular religion; the religious problem is beyond all others a world-problem.” The call is one to unite all those who see beyond the artificial boundaries of creeds and systems, and it is a call which is undoubtedly finding response amongst advanced minds the world over.

THE UNBROKEN BOND.

A CASE FROM THE “LONDON MAGAZINE.”

Thus do we walk with him and keep unbroken
The bond which Nature gives.

—LONGFELLOW.

Sir Oliver Lodge must have had many tokens of gratitude from readers of “Raymond” to atone for the foolish and ignorant criticisms to which he has been subjected, but few testimonies to the good fruit resulting from the perusal of that work will, we imagine, afford him more intense gratification than the wonderful story narrated quite simply and straightforwardly by Mr. Richard Wilkinson (of Dulwich Common, S.E.), in the “London Magazine” for October. Mr. Wilkinson, who describes himself as an ordinary man of business, with no scientific training and no professed religion, had the experience so common to many parents in these sad days. In November, 1916, his son “Roger” was mortally wounded while leading his men at Beaumont Hamel, and died some days later in a military hospital in France, his parents being with him at the end. He was their only child and was on the verge of his nineteenth birthday. On their return to England a friend sent Mrs. Wilkinson a copy of “Raymond.” Her husband, strongly prejudiced against the book, begged her not to read it, but in face of her expressed desire did not persist in his objection. So greatly was she impressed with what she read that she persuaded him to read it also, with the result that though unconvinced he realised his mistake in condemning it unread. Mrs. Wilkinson next wrote to Sir Oliver Lodge asking his advice. Sir Oliver kindly gave the husband and wife an introduction to a lady friend of his, and this lady in January last anonymously arranged a sitting for them with Mr. A. Vout Peters. At that sitting Mr. Peters told them that their boy on going over was met by “John, Elizabeth, William and Edward.” John was Mr. Wilkinson’s father; Elizabeth, his mother; and William, his brother. Edward he could not place, but on writing to his eldest brother he learned that a child named Edward had died in infancy before he (Mr. Wilkinson) was born. On this first occasion their boy, anxious to give proof of his presence, referred to a matter intimately personal and known only to his parents. He also reminded them of a schoolfellow of his to whom Mr. Wilkinson had given an uncommon nickname which had stuck to him through his schooldays. Though young Wilkinson’s name was not Roger, he had always been called so, except by his mother, who had converted it into the pet name of Poger.

The medium told us he was getting a name through. It was R—o—. He could not make out the next two letters, but the last was “r.” I replied, “That is the boy’s name—you mean Roger!” Instantly the medium answered, “The boy says I am not to say Roger—but Poger!”

Some weeks later the Wilkinsons made an appointment with Mrs. Osborne Leonard. As on the previous occasion, the medium knew nothing of them. The first thing she did was to give an exact description of their son, also the name Poger, adding that Elizabeth, John and William were near, helping him. Unknown to her husband, Mrs. Wilkinson had been concerned at the absence of her own letters from among many others she had found in the boy’s returned belongings. The medium was insistent that Roger was pointing out a satchel with a flap, which had been overlooked. “There,” she said, “his mother would find the writing she was in search of.” On looking in the place indicated the satchel was found, and in it

all his mother’s letters and nothing else. A particularly convincing incident followed. The medium stretched forth her hand which, she said, held something which looked like a ring and yet did not seem one, but she was sure that it was his. Roger was anxious it should be found and a hole made in it that his mother might wear it as a token. Mr. and Mrs. Wilkinson had no knowledge of his having possessed anything of the kind, but on returning home they found in a little shoe box a penny bent nearly double by a bullet.

Mrs. Annie Brittain was next consulted, and to her she owed some very convincing proofs. At the first interview with her, Mr. Wilkinson was told from his father and mother that he would be approached by his brother J— regarding a certain matter, and was to advise him not to have anything to do with it. Over the telephone he passed on the counsel to his brother, who admitted that he had been about to write to him for advice as he had contemplated contesting their mother’s will. With Mrs. Brittain—

Both my parents’ names were given, and though my name appeared in the Army List as Leslie Stuart Wilkinson, his name again came through as “Poger.” We were also told on this occasion that “there were two boys with him—Geoffrey and Malcolm.” Both were cousins who had passed away during the war. One went down in the “Defence,” the other was recently killed in action.

After mentioning other striking evidences received through this medium, Mr. Wilkinson concludes with the most wonderful experience of all, one which only the desire to soften and assuage the grief of others induces him to write:—

Whilst my wife was nursing her father at Brighton [he died shortly afterwards] the boy one morning stood beside her in broad daylight. It was about eight o’clock. No theory or explanation will make her accept this as an impression or possible hallucination. She firmly believes the boy to have been actually present. A few days later she returned to town, having made no mention of this to anyone and only told me as we met at the station. That same afternoon we saw Mrs. Brittain. Almost the first thing she said was, “The boy wants me to tell his mother it was not a dream—the veil was allowed to be lifted for one second. And,” added Mrs. Brittain, “Joan has also seen him.” Joan is an intimate young friend, who a little time before had told my wife, to her astonishment, that she [Joan] had actually seen him under conditions which placed out of bounds the possibility of its being a dream. Mrs. Brittain had never heard of and knew nothing of Joan.

She told us many strange things at this extraordinary sitting. Thus far no medium had ever given my wife the name of endearment the boy used to her, and she was transfused with joy when this time he said, “Good-bye, Angel,” the name she was most used to from him.

Mr. Wilkinson adds that had anyone told him a year ago that he could read, much less write with credence, the instances he has set down, he would have regarded it as impossible.

A GENERATION AGO.

(FROM “LIGHT” OF OCTOBER 8TH, 1887.)

The “Glasgow Herald” has a leading article on some telepathic experiments of Mr. Malcolm Guthrie, J.P., of Liverpool, who has from time to time communicated some valuable results to the Society for Psychical Research. The “Herald” does not think that the success of the new system of communicating thought is calculated to alarm the holders of telegraph stock.

Prevision, instinct, reason or what? A correspondent of “Science Gossip” tells of a pair of swans which, having completed their nest on the banks of a dyke, shortly proceeded, as if they were anticipating danger, to raise the structure two feet higher. On the next day a great storm occurred, with floods, that would surely have swept the nest away but for the precaution the birds had taken to secure it.

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THE NATURE OF TIME.

BY E. KATHARINE BATES.

The allusion in "Notes by the Way" (p. 297) to the well-known suggestion that if an observer could be placed on a fixed star with a sufficiently powerful telescope to survey the earth and all that goes on there, he would behold it, not as it is now but as it was in past years, is very interesting. The exact interval in time would, of course, depend on the distance of the special fixed star from the earth and the rate at which light travels. It has been suggested that a man of seventy, if able to choose his post of observation in a star to which the sun's rays could only arrive after a journey of seventy years, might witness his own birth and see himself as a lusty, screaming baby!

Naturally—being a woman and therefore as curious as most men—the tantalising suggestion here of a hint which the writer is not "minded to elaborate" further than one line of Blanco White's beautiful sonnet,

If Light can hide so much, wherefore not Life?

set my brain at once to turning over possibilities. And it struck me as possible, even as probable, that Blanco White, thinking of Time as dependent on planetary motion, and therefore a condition of the present scheme of Nature as we know it, might have hoped to suggest that as Light hides the stars from our daylight knowledge, so our present life, with its insistent claims on our attention, may be hiding from us the fact that life, as we know it here, is a thing of the past—as far in the past maybe as the picture upon which the man with the telescope would gaze—that our present life, in fact, is in reality the presentation of a process through which we have already passed; as the cinematograph represents scenes once lived through but with no present actuality. In this case, life itself, the present physical life, with all it involves, may be described as the gigantic cinematograph of the evolutionary process. All has been accomplished years—perhaps centuries—ago, but we take our parts in the films or our seats in the theatre to watch the completed story or play, as an object lesson taken from the various "events of our lives" which seem to us present, past, or future, but which, in essence, may merely represent the successes and failures, the joys and sorrows, of those school-days which are already completed, but may still act as salutary lessons, to be turned over now and again (during periods of incarnation) for our profit and edification.

Many mystics have told us, ever since the present war began, that the victory is already won, that the struggle is over in the spiritual realms, the black and white spirit forces have already fought their deadly combat to a finish—a glorious finish—but we have to go through the process for educational purposes in the world of shadows. Surely we must all drink of the waters of Lethe before arriving there. Otherwise we could never worship at such tawdry shrines and talk so much of the realities of life in terms of wealth and position.

We talk of "events happening to us" in the future—may it not be more accurate to say that we arrive at the events in our studies of the past?

Some years ago Sir Oliver Lodge, in one of his illuminating and inspiring analogies, illustrated clairvoyance as possibly comparable to a visit paid to this earth by two beings who have come from another and quite different planet from ours, and therefore know presumably nothing of railway trains or any such mechanical means of transit. If one of these visitors were taken in a railway train through Hampshire, Wiltshire, &c., and so into the heart of England, he might easily suppose that the different counties through which he passed only came into existence as he approached them. But if his companion had, immediately on arrival, been placed in the middle of Salisbury Plain and gifted with powers of sight abnormal to us, he would at once descrie the whole of England spread out before him as a huge map. This was said, I think, in reference to clairvoyance alone, but if the analogy holds good it will surely some day explain many other puzzles. It may even include the hint contained in Blanco White's "stately line."

THE "OPERATORS" AT THE GOLIGHER CIRCLE.

BY ARTHUR HUNTER.

It has been suggested in several quarters that Dr. Crawford might detach his results from any question of human agencies in another realm of life. . . . It is difficult to overlook his various statements showing that his work is shared by unseen operators of some kind. "I asked the operators," he says, "to do"—this or that, whatever it might be. It is not easy to shut one's eyes to this phase of the matter.

The above extract from a leading article in *LIGHT* of July 21st last should provide occasion for serious thought about this aspect of psychic phenomena—to those at least who have made the suggestion to which it refers.

Psychic investigation by scientific methods is comparatively new and at present we stand only upon the fringe. Let us therefore think forward rather than backward and accept and weigh *all* evidence instead of scrapping that which we do not understand. The policy of "detaching" any form of evidence is deplorable and cannot be tolerated in this kind of inquiry any more than in any other branch of science.

What evidence have we of the presence of unseen operators? There is the evidence of clairvoyants who describe accurately spirits of persons who in the flesh were quite unknown to them. Then there is the more reliable evidence, from a scientific point of view, of those mediums by whose aid the unseen operators are able to manifest themselves—in other words, become visible to non-clairvoyants. It would appear from this, I think, that the bodies of materialisation mediums contain an unknown constituent which the unseen operators can make use of for the purpose of rendering their spiritual bodies sufficiently dense for the human eye to see them clearly.

Is it not the function of chemistry to discover this unknown matter? Can it be claimed that chemistry already knows all that can be known of the constituents of the human body? Surely there is a great field for investigation here.

As a spectator of some of Dr. Crawford's experiments, I would preface what I have now to say, by a further extract from the Editorial from which I have already quoted:—

The materialist who (as an act of grace) consented to take note of the physical results would, we imagine, speedily find himself landed in a dilemma: either to admit the "spirits" or to deny the phenomena altogether.

That puts the matter in a nutshell. It is impossible to "detach" the one from the other.

On all occasions upon which I was privileged to visit the now famous Goligher circle, I was deeply impressed not only by the readiness of the "spirits" to do all that Dr. Crawford asked them, but by the evidence of thoughtfulness and care they displayed for the medium. I cannot refrain from describing one instance:—

A certain experiment was about to be tried. The outlines of this were explained to the unseen operators, but instead of the usual ready acquiescence there was hesitation and no power. A message came through from the operators asking Dr. Crawford to demonstrate the nature of the experiment, which he carefully did. Immediately afterwards another message came through to the effect that the experiment could not be allowed as it would cause the medium too much shock. On the same night, after the foregoing incident, Dr. Crawford obtained, at his request, an impression on prepared putty of the base of a levitation column; and, generally speaking, the way in which the unseen entities co-operated with the experimenter was extraordinary and would require to be seen to be believed.

No, there should be no detaching of evidence.

THE nexus between the seen and the unseen may be . . . physical, physiological or psychical, but whichever it may be, it is a specialised substance, or organ, or organism; in many cases it is a body in a state of unstable equilibrium, and in that case, therefore, of a delicate nature—a body to be handled carefully and its behaviour or idiosyncrasies needing to be studied and known beforehand.—"On the Threshold of the Unseen," by SIR WILLIAM BARRETT, F.R.S.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, OCTOBER 6TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and LIGHT can be ordered through all Newsagents and Booksellers.

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FICTIONS AND REALITIES.

It is one of the little weaknesses of human nature that, having taken the side of any particular cause or movement as a partisan, a man will instinctively count its virtues and ignore or gloss over its defects. *Per contra*, the man who opposes it will have an eye only for its failures—its successes will be conveniently overlooked, or, if too conspicuous, explained away. If taxed with these very partial judgments, the opposing parties will be ready enough with a reply, one which, as the world goes, sounds distinctly plausible. They will explain variously that they have a good cause to defend or a bad one to destroy and inquire, plaintively or defiantly, why they should be expected to help the enemy's side. But there is a larger view. It is that of those who desire only to arrive at the truth of the matter, whether it conflicts with their own opinions and prejudices or not. To these a failure may be as valuable as a success. It may not only throw fresh light on the question which they are impartially examining; it may even be the best possible answer to some shallow argument of the opposition.

Let us take a small illustration of the fact from the attitude of that section of the opposition to psychical inquiry which bases its criticism on the idea of diabolism: *i.e.*, that the "Devil" is at the back of the matter. It is an argument which, while tacitly admitting the reality of the phenomena, provokes covert ridicule even amongst the anti-Spiritualists, many of whom deny the existence of unseen intelligent agencies altogether. They are the "whole-hoggers," too astute to permit even the smallest compromise. They can, as partisans, legitimately seize upon anything feeble or absurd in the evidence, and make the most of it. The diabolists cannot do this logically; but they are continually forgetting the fact. Having drawn a lurid picture of extra-human agencies infinitely cunning and resourceful, they snatch greedily at every sign of feebleness, foolishness, or failure, and thereby defeat their own argument by showing the Devil and his myrmidons to be the most egregious asses!

Oliver Wendell Holmes once remarked that some of his friends were too apt to mistake pathology for psychology. And that is our own observation—the outcome of long experience in this subject of psychic research or spirit communion. We have not found malevolent agencies, "evil spirits" so-called, more numerous or dangerous in the affairs of the next world than in the affairs of this. The fact is (and it is wonderful how quickly and easily it is overlooked) we

dwell already in a spirit world, and if we paid more attention to the powers and faculties of spirits in the flesh, with their possibilities of error and misdirection, conscious or unconscious, we should immensely advance our understanding of spirits incarnate, especially on the mental side of the question. For the human mind, as our advanced psychologists are discovering, is a vast and complex region, abounding in things which may deeply perplex the superficial inquirer, things which may easily be misinterpreted to mean the influence of lying or malevolent agencies from without. The criteria for determining the actual influence of incarnate spirits can hardly be too severe—in one sense at least, for experiments need to be delicately carried out. Even on the everyday side of the question, that which any person of ordinary good sense can investigate, there is a fertile source of error in ordinary misunderstandings. It would be easy to make a tremendously strong case against the telegraph and the telephone out of the costly and almost incredible blunders to which they have contributed. And in the department of everyday speech illustrations of human proneness to err go on all the time. We recall the picture in "Punch" which showed the clergyman visiting a sick parishioner, an old man hard of hearing. "And what induced you to send for me, my good man?" asked the parson. "He says," shouted the wife to her husband, "why the deuce did you send for him?" Now, supposing the parson had been a spirit communicator, unable for any reason to add a correction of the blundering version of his actual words, what a text it would have been for our diabolists, more anxious to damage an offending subject than to get at the truth concerning it!

This is where the value of *physical* phenomena comes in. The sources of error and illusion so prevalent in mental phenomena are banished. It does not require a metaphysician or a psychologist to determine whether objects are moved or sounds made, and to many a mind such things are far more convincing than the most striking "test messages." But the student who would master the subject must study both, for one side supplements and reinforces the other. And in dealing with the mental side he must never forget the powers and possibilities of the embodied mind, its liability to automatic action, to self-hypnosis, its susceptibility to suggestion, its tendency to go off as readily on a false trail as on a true one. We are speaking now of the unregulated mind, that which has not been brought under discipline or become thoroughly subject to the control of the man behind it; for the mind is not the man, it is only his instrument of expression.

The subject is too deep to enable us to do more than to touch on the fringe of it. But from a fairly wide and close investigation of the question some simplicities emerge. Thus, a mind cannot be controlled or possessed by anything alien to itself. All the assaults of those dominated by error or illusion are vain against the mind that by its constitution responds only to truth and reality. It may not be able to reason about the matter, but in reason lies the only test of its rightness. The results "work well"; they are always successful in the truest and highest sense. But the unregulated mind, submerged in personal considerations, ignorant of its own complex machinery, easily "psychologised" by subtle thought influences from one side of life or the other, represents a stage to be more or less painfully outgrown by repeated experience of failure, both for itself and those who follow it. In and by these facts and experiences lie the truest vindications of the Universe as a spiritual reality. They are altogether independent of occult and supernormal facts and imaginings, for phenomena, whether mental or physical, are at the best but side-issues—tremendously valuable, of course, indeed indispensable in some

as attesting the truth to minds which can be effectively reached in no other way. If we had only the facts and no unifying principle to which they could bear testimony, LIGHT would be a mere will-o'-the-wisp—a jack-o'-the-lantern leading into pathless morasses. A few gifted minds can see the Spiritual Principle so plainly that they stand in no need of phenomenal evidences, and (being human) may even assume towards them an attitude of scorn or hostility. But the circle of human life must be inclusive and not exclusive. It must take everything into its survey, reverently assured that an Infinite Intelligence is infinitely capable of shaping everything, however ugly and evil in appearance, to Its own ends.

WISE MEN IN COUNCIL.

The following narrative sent by a clerical contributor has both its amusing and its serious side:—

Some time ago I was at a meeting of clergy who were studying the second Epistle to the Corinthians. The passage on that day was taken from the 12th chapter. The reader paid especial attention to the first four verses wherein St. Paul speaks of one of his expeditions into the spirit realms. There seemed to be considerable doubt in the reader's mind as to the exact meaning of the passage. According to the Apostle there would appear to be more than one "heaven," and also, in addition, the abode which we know as "Paradise." On the other hand, from the text it might be deduced that Paradise and Heaven were the same place. Or did the Apostle simply imagine the whole affair—was it not what we might term a "flight of fancy" and no real experience in kind? At all events the safest and most sane way for us to regard this, and kindred passages which dealt with the subject under consideration, was to treat the matter with reserve. The whole subject of the future life was wrapt in obscurity. It was doubtless intentionally hidden from us for some wise and beneficent purpose which we could not at present understand. The chairman was a Canon of the Church, head of a large college, and co-editor of an important dictionary dealing with ecclesiastical matters—in short, one of the shining lights of the Anglican Church. In the reader's opinions he tacitly shared—"no doubt it was so." So the matter was left. Both the Canon and the reader appeared to be very hazy as to what the "third heaven" really signified and of its relation, if any, to the place named "Paradise."

I sat there silent but inwardly much amused. I was reflecting that the humblest attendant at the Spiritualistic meetings in that same large industrial town could tell these scholars more of these matters than they themselves knew. And yet these clergy were paid their stipends as guides to these very heavens of which they candidly confessed themselves so ignorant. They were self-confessed blind leaders of the blind, good fellows both, but without a glimmering of any sense of the incongruity of their position. Then the matter was opened for consideration and passed round. Another Canon acquiesced, and had nothing to add. Two Oxford scholars of no mean degree acquiesced likewise. One young cleric of the modern school did venture to ask a question—he seemed to feel somewhat dissatisfied with the discussion, and inquired, with due deference to the more learned minds of those in whose presence he was, whether the passage might not perhaps have some relation to what we know to-day as "Spiritualism." Silence fell, and then the chairman, with a very grave countenance, said, "I hope St. Paul knew nothing of anything so base as Modern Spiritualism." No one answered. Even I was, for this time, silent, for my amusement had ceased and given place to a great sadness. The whole pathos of the situation broke upon me, and I held my peace. But that young cleric, and not he alone, as it seemed to me, had other thoughts on the matter than those of his seniors, thoughts which I have found lurking in not a few of the younger generation both clerical and lay, and which are gaining momentum year by year. These young fellows are the future hope of the Church; and, as the older generation gradually gives place to the new, so the old dry bones of an all but obsolete theology will be clothed with live flesh and blood.

MESSAGES, doctrines, new interpretations of life are apt, in this unstable world, to be ephemeral, especially when they are expressed in a combative and dogmatic form. They blaze up vividly, the fires of controversy give forth brilliant flames, and then they seem to fade and die down with a swiftness that is almost in proportion to their former brightness.—The "Times."

AN INVESTIGATION AND ITS RESULTS.

The Rev. Walter Wynn, editor of "The Young Man and Woman," finds that he is a medium! He tells us in the October issue of his magazine how he made the discovery. He places his hands quite lightly on a table and at once begins to feel a strange throbbing, and the table starts making most unearthly creaking noises. After half-an-hour—invariably just that length of time—it begins to move, "first an inch, then a foot, then a yard, then *anywhere* all round the room." He began with a decided indisposition to attribute the phenomenon to any other than perfectly natural causes, questioning whether he might not unconsciously be himself the author of the movements, whether telepathy and the action of the sub-conscious mind played any part in their production, &c. Finally he decided on two tests, which he describes. He asked his wife and his friend Mr. Harry Bates to choose, during his absence from home, three articles and place them anywhere in his study. When he returned he brought with him two graduates of London University (one a B.Sc.) as witnesses. He laid his hand on the top of the table and it began to move. He then asked the power controlling the table to take it to each of the hidden objects, as Mr. Bates named the article. This was done in every case without an instant's hesitation, the table making straight for the place where the object was concealed. In his second test Mr. Wynn, having been blindfolded, turned himself round till he had no idea where he was. He then asked the control to take the table to his bookcase and point one of its corners to the title of a book, "Exodus II.," selected by the company after he had been blindfolded. This was at once done. The control further stated through the table that he was Mr. Wynn's deceased son Rupert, and the father was soon satisfied of the truth of the statement. Asked whether he had met any men from Chesham who had passed over lately, Rupert gave two names which Mr. Wynn did not know, but which he has since proved to be correct.

In the preceding number of the magazine, Mr. Wynn had described his experiences at interviews with Mr. Vango and Miss McCreadie, with the results of which he seems to have been considerably impressed, and reference is made to this former article in two "letters to the Editor" in the present issue. The writer of the first (J. E. Williams) is fearful that Satan is at the bottom of the whole business. The range of information at Satan's disposal is apparently infinite. "Does not Satan know equally as well as God all who have dwelt on the earth?" Mr. Wynn must be well aware that "Spiritualistic teaching is against all Christian principles." He should read "Earth's Earliest Ages," by G. H. Pember. When he has done so, he will have learned all he wants to know about Spiritualism. (This erudite work, we presume, tracks the history of the baleful thing back to paleozoic times.) "Bon Ami," the author of the second letter, takes the opposite view. He has received much help from the study of Spiritualism, and finds the Bible to be full of it. Consequently he cannot understand why Mr. Wynn should say (as he appears to have done) that its practical value is *nil*, and should advise young people to leave it severely alone. "My Christianity teaches me that God's Kingdom is a spiritual kingdom, and having proved that communication with departed spirits is possible, to take up the attitude you have adopted seems to say, to me, that the Lord has opened my eyes to the wonders of His Kingdom and creation, but I must not look, or here are powers you were never before conscious of, but you must not use them." Mr. Wynn has seemingly forgotten that "devils can only be entertained when we are willing to entertain them," and that the same must be true of good spirits. "Bon Ami" concludes by declaring his belief that "Spiritualism is uplifting according as the individual makes it so, and should become part of his Christian experience."

THE PRAYER OF SOCRATES.—Beloved Pan, and all ye other gods who here abide, grant me to be beautiful in the inward man and all I have of outer things to be at peace with those within. May I count the wise man only rich. And may my store of gold be such as none but the good can bear.

THE LATE REV. WILLIAM STANTON MOSES.

A MIS-STATEMENT EXPOSED.

A correspondence has been carried on in the "Nation" recently on the subject of a reference to "M.A. (Oxon)" in Sir William Barrett's latest book, "On the Threshold of the Unseen." In that book Sir William very naturally took exception to the statement made by a reviewer of "Raymond" to the effect that Mr. Podmore had suggested that in his mediumship the Rev. William Stainton Moses was guilty of *mala fides*. Sir William, as one who knew Mr. Stainton Moses, warmly repudiated the slander, and indeed it may be said that an accusation so base must recoil disagreeably on the reputation of those who repeat it. In concluding his vigorous defence of Mr. Moses in his letter to the "Nation" of August 11th, Sir William said that

In justice to the memory of an esteemed friend who has been cruelly attacked, those who quote Mr. Podmore against Mr. Stainton Moses should first make themselves acquainted with the respective characters and standing of the two men; when this is done, they will be able to judge which career is more likely to be found "in the annals of morbid psychology."

(The words between quotation points are, of course, those used by the late Mr. Podmore. To-day they read strangely enough as coming from such a source.)

Mr. Edward Clodd supported the accusation by a quotation from the late Mr. Andrew Lang who (says Mr. Clodd) in a letter to the "Pilot" of November 23rd, 1901, "gave as his opinion that 'as a communicator Mr. Moses was a transparent and boastful liar.'" The correspondence was closed with a letter from Sir George Greenwood in support of Mr. Podmore's position.

As a consequence the following important letter to the "Nation" from Mr. Frederick H. Evans on the subject did not gain admission:—

To the Editor of the "Nation."

In your issue of August 11th Mr. Edward Clodd quoted Lang as saying in the "Pilot" of November 23rd, 1901, that, "as a communicator, Mr. Moses was a transparent and boastful liar."

The plain meaning of that is that the earthly Stainton Moses was a "liar," and it was given by Mr. Clodd as an additional argument as to the generally fraudulent character ascribed to Stainton Moses, the medium. But on turning up a file of the "Pilot" to verify this, and see what its context was, I find that Mr. Clodd has quoted incorrectly.

What Lang wrote was that Stainton Moses, "as a *post-humous* communicator, &c.;" (italics mine).

The words occur in this connection: Lang was dealing with Mrs. Piper, the well-known medium, and he says, "It next occurred to Mrs. Piper to be invaded by the crowd of verbose pseudo-spirits who used to communicate with the late Rev. Stainton Moses, who himself, as a posthumous communicator, was a transparent and boastful liar."

That, of course, had no possible reference to Stainton Moses' earthly character, and it is a ludicrous forcing of evidence to attach the lies of these impersonating spirits (?) to the earthly characters of the persons they impersonate. There is no possible proving that these impersonators are the real Simon Pure, and no one has ever before thought fit to vilify the earthly character of the originals by what these impersonators say at séances. Mr. Clodd owes an apology to all who believe in the complete honesty of Stainton Moses for this omission of the crucial word "posthumous."

In a later article in the "Pilot" (January 2nd, 1904), Lang has this also on Stainton Moses:—

"I absolutely agree with Mr. Podmore about Mr. Stainton Moses and his 'controlling spirits.' They were all humbugs."

This, however, to any fair-minded student, does not mean that Stainton Moses was a humbug as a medium, when alive on earth, but that his "controlling spirits" were all humbugs.

It affords one more delightful instance of the neglect of those who have a bad case to verify their references; the "whole truth and nothing but the truth" is not always the most forcible and convenient way of arguing.

FREDERICK H. EVANS.

September 19th, 1917.

The whole affair is another illustration of the methods of the critics of Spiritualism which the Rev. Ellis Roberts has so

vigorously satirised in his recent article in these pages—methods which are driving every fair-minded observer to the conclusion that there is something rotten—it is not too strong a word—in the campaign which has been proceeding against the subject. "Steeped in the German habit of thought" (to take a phrase from Sir William Barrett's letter), its followers cannot apparently afford to be either generous or accurate.

"PROOFS OF SPIRITUALISM."

DR. MERCIER MAKES A REMARKABLE ADMISSION.

The correspondence under this heading in the "Sunday Times" of the 30th ult. leads off with a letter from Dr. Charles Mercier, who naturally endeavours to belittle the importance of the reply to him by Sir Oliver Lodge. The question at issue, says Dr. Mercier, "is whether the phenomena alleged by Sir Oliver Lodge to be due to supernatural agency could not have been produced by (very obvious) natural means." A tricky statement! It ignores the fact that Sir Oliver Lodge is but one of a vast number of persons, some of them persons of intellectual distinction, who have testified to the same phenomena, and it mis-states the question on the subject of what is natural and what is supernatural. We know of no witness for the phenomena who claims that they are supernatural. It is simply the difference between known and unknown (or partially known) causes. But the latter part of Dr. Mercier's letter is rather surprising. He states that he has been investigating "some phenomena that appear to be miraculous," and that he has found some evidence for these "miracles" which he will publish "as soon as the state of the paper market and of the printing trade permits." Now this is really interesting, although we do not suppose it will affect our utter disbelief in miracles of any kind. We shall continue to follow Newton rather than Dr. Mercier.

Following Dr. Mercier's letter comes one from Sir A. Conan Doyle, who deals in suitable terms with the doctor's unworthy innuendo that Sir Conan Doyle "thinks it worth while to assert"—his propositions in regard to psychic phenomena, and with a similar reflection on the motives of Sir Oliver Lodge.

Is it really inconceivable to Dr. Mercier's mind that men may express their views because they are honestly convinced of their truth, and not because they have any personal interest in the matter?

asks Sir Conan Doyle. For ourselves, we cannot believe that Dr. Mercier made that offensive suggestion seriously; as a man of logical mind (we know he is a logician: he said so himself) he would be well aware that a serious accusation of this kind would discredit him and the side he represents in the opinion of every fair-minded observer. His failure lay in not making it clear that he was merely jesting (in an elephantine way) to cover a plentiful lack of knowledge. As Sir Conan Doyle remarks, "His 'Come, come, this will never do!' manner is ludicrous to those who know the facts, and will, perhaps, some day be ludicrous to himself."

In the same issue of the "Sunday Times" is an article by Mr. A. P. Sinnett, entitled "Our Touch with 'the other Side,'" which contains some useful hints to inquirers, mentioning the library at this office as an example of the vast literature of Spiritualism and Psychical Research. As Mr. Sinnett well remarks, this literature is strange to many people, because "like Rip Van Winkle, they have been asleep, unconscious of the progress of the waking world."

A NEW EDITION of Sir William Barrett's book, "On the Threshold of the Unseen," has just made its appearance. The work has met with a gratifying measure of success by reason not only of the high intellectual standing of its author, but of the clear and capable way in which it handles the problems of psychical inquiry.

ERRATUM.—Four omitted words are necessary to the complete accuracy of a sentence near the end of the article "Sir Oliver Lodge and Dr. Mercier" (p. 307). The sentence should read . . . an infinitely graver indictment on these lines could be preferred against any science or any religion; the argument would include, indeed, any thing and every thing.

THE HUMANITY OF THE UNIVERSE.

MR. A. P. SINNETT'S ARTICLE IN THE "NINETEENTH CENTURY."

Mr. A. P. Sinnett calls his article in the current "Nineteenth Century" "Religion under Repair." Many of his readers will think it might be better entitled "A New Religion for the Old," for, in their view, his aim will appear to be not so much to repair the old lamp as (like the magician in the Arabian Nights) to offer in its place a new one.

He begins by recalling the statement of a writer in the "Times" last April that the conventional religion of the Churches and all their creeds are hopelessly out of date, that thinking people are convinced that religion must be rediscovered from the beginning, and that the Church "must not be content any longer to talk pious nonsense in the hope that it will seem sense because it is pious." Not only, in Mr. Sinnett's opinion, has the discovery here demanded been anticipated, but there are "already a considerable number of people who have profited during the last thirty years from the wide publicity given to super-physical knowledge reserved at one time for a peculiarly favoured few." He proceeds to give us some idea of the scope and character of this knowledge:—

While the idea of God, Divinity, the Divine principle—whatever phrase we prefer—expands into regions beyond the range of understanding, we do find that in so far as this world is concerned—in so far, indeed, as the solar system is concerned—occultism presents us with an intelligible conception of the Divine hierarchy, also clearly illuminating the mysteries of human origin and destiny, the course and conditions of evolution and the manner in which Divine justice can be reconciled with the terrible irregularities of life in the physical world. It puts us in a position of intimate familiarity with the life on supra-physical worlds surrounding our globe to which all pass after the change described as death. It enlarges our view of human destiny to that extent that we see life on other planets linked with that of the earth and the whole solar system resolve itself into a Divine enterprise, with an origin and purpose vaguely appreciable though in touch with the mysteries of infinitude and eternity. . . . Incidentally occult science forecasts the future progress in various directions of physical science, and in some cases those forecasts made ten or fifteen years have been overtaken by practical results. Proof of that statement is definitely available, as many of the conclusions arising from the discovery of radium are clearly set forth in a book entitled "Occult Chemistry," published many years before Mme. Curie's luminous contribution to plain physical science. Indeed, laboratory research has as yet only partly overtaken the occult discoveries, though confirming them as far as it has gone.

"Whatever is, is, has been, and will be human." This phrase, borrowed, he believes, from some oriental scripture, is quoted by Mr. Sinnett as profoundly significant, covering the whole sweep of thought concerning the origin and destinies of man, the meaning of creation and the essence of all religion. "That this thought accounts for all lower conditions of life and the earlier conditions of this world is relatively uninteresting. It accounts for the divine hierarchy. That upward growth that we can trace from lower to higher forms of human life is nowhere arrested." He states that, in most cases, each planet is part of an (apparently) independent scheme of evolution. There is no final perdition for the failures of each planetary system in turn. They pass on to the next scheme! In short, as he goes on to explain in some detail, the whole solar system is a coherent organism.

Mr. Sinnett affirms that we are now at an important turning point in the world's history; the supra-physical powers, good and evil, are engaged in the fiercest struggle for supremacy ever waged in the whole history of the solar system. But the issue is not in doubt. Beyond the horrors of the final crisis there stretches the assured vision of a beautiful future. The defeat of the Satanic power once accomplished, the world's progress will proceed with a rapidity for which no previous experience has prepared us.

A CHEERFUL and glad spirit attains to perfection much more readily than a melancholy spirit.—S. PHILIP NERI.

TELEPATHY RULED OUT.

AN EXPERIENCE.

"Convinced," a Bromley reader, sends us the following piece of homely but striking evidence, which he rightly thinks will interest those who are in doubt as to the reality of spirit intercourse:—

A few weeks ago I went to stay with friends, some 130 miles from my home, one of whom is a powerful medium. During one of our sittings, at which the medium gets messages by placing her hand on a small table which spells out the letters of the alphabet, the following conversation took place with my wife, who passed over some three years ago.

Addressing me by name she wrote:—

"I hope you have plenty of vegetables for the winter. You will want them then. I heard H— [my gardener] talking to a friend a fortnight ago about a new process of preserving beans by placing them in muslin bags and drying them in the sun. Ask him when you go home. His friend is a gardener, and knows all about it."

On my return home I said to my gardener, "H—, have we plenty of vegetables for the winter?" He replied, "Oh yes, sir, lots that will keep all right. I was talking to a friend the other day, and he told me about a new way of preserving beans by drying them in the sun in muslin bags."

Now, can any of our sceptical friends explain this one out of many proofs I have had that our friends from "the other side" can communicate with us?

I might mention that the lady through whom the message came did not even know the name of my gardener, and I certainly had no previous knowledge of the conversation he had with his friend, so it could not be so-called sub-conscious thought.

THE REVIVAL OF MYSTICISM.

A tendency prophetic of much—oh, so much—in scientific quest, social ministry, and Christian fellowship is the rediscovery of the inner life. Julian of Norwich was wont to say that the inner world is so vast that the earth seems no larger than a hazel nut. Alas, it has seemed just the other way in recent times, owing to the clutter and clatter of Things; but a new dawn is slowly, surely coming. Few words are more frequently used in our time, and none more sadly abused, than the word mysticism. But even in its abuse it describes a profound and passionate movement in the direction of a more satisfying sense of Eternal Realities. Deeply disillusioned with respect to a materialistic civilisation, distrustful of a barren intellectualism, and dissatisfied with Churches which have none but claims of external authority to put forward, men are seeking after God, if haply they may find Him, "according to the power that worketh in us." The late Father Tyrrell may not have been right in his prophecy that the religion of the future will be a blend of "mysticism and charity," but the revival of mysticism in our day gives promise of a deepening life of the spirit within the Church—and, let us hope, another race of great preachers to comfort and command.

—REV. J. FORT NEWTON in the "Christian Commonwealth."

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

	£	s.	d.
Mr. and Mrs. Hickley	1	1 0
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At the beginning of my investigations, my prejudices and wishes were opposed to the conclusions which the facts gradually forced upon me. If I am now biased in favour of the belief in personal life after death, it is objective fact, not subjective preference, that has brought it about. And my judgments have not been hasty. I have worked at the subject for over eleven years.—"Psychical Investigations," by J. ARTHUR HILL.

MORE STORIES OF THE BORDERLAND.

Mrs. Katharine Tynan Hinkson's article in the "Star," from which we gave quotations in last week's *LIGHT*, has prompted a correspondent of that journal to recall a few more examples of mysterious happenings of the borderland between the natural and the supernatural. He writes:—

In a famous artist's family is a pathetic story of a dead mother's warning to her loved ones. They were playing in a long dark room when they saw their mother at one end. The children ran to tell their father that "Mother has come back." Where they had seen her was a deep unguarded cistern or well into which they must have fallen and been drowned but for the vision.

The cases of bird-warnings related by Mrs. Hinkson included a dream of two birds being caught in a net and one escaping, followed by news of the illness of two brothers, one of whom died and the other recovered. This reminds the correspondent of a story told of a boy's experience at a public school.

One morning he looked ill and frightened, and on a sympathetic master inquiring the matter, said he had had a bad dream. An old woman came into the dormitory with a bag of nails and a hammer. She stopped before certain sleepers, wavered a little, and then passed on; into the heads of some she hammered a nail. The master asked the lad if he could remember the boys by whose beds the woman stopped, and he made a list of their names. Fever attacked all noticed by the woman; those she hesitated over recovered, but those into whose heads she drove a nail died.

Finally, we are given the following true incident connected with the war, as an illustration of the belief entertained by many people that dogs sometimes have a knowledge denied to human beings:—

Early one morning the strange behaviour of a favourite dog alarmed a household; it ran about barking and in extreme terror, then sought refuge on the bed of one to whom it was most attached, who was, however, in Flanders. For some days it was quiet and subdued. Subsequently news came from the front that the dog's favourite had fallen in action, at, so far as could be ascertained, exactly the time it showed such terror.

MEDIUMS AND THE LAW.

In the September number of "The Leaflet," a small magazine issued in connection with the Church of St. Ethelburga, Bishopsgate Within, the rector, Dr. W. F. Cobb, expresses himself in terms of unstinted condemnation regarding the curious campaign against mediums to which the London police have recently been stirred up, especially the gross injustice which he holds to have been perpetrated in the cases of Olive Starl and Madame Claire—"two women of good standing and unstained character," the former of whom was given a savage sentence of three months' imprisonment and the latter mulcted in £35. He indignantly asks:—

Why have irresponsible chatters egged on the police to take blind action when more important things should engage the police and do not? The reason for these things lies in the readiness of the unthinking—halfpenny newspapers, their readers, magistrates and police alike—to take refuge under law instead of doing some thinking on their own account.

And the ludicrous side of this persecution of inoffensive mediums lies in the fact that the existing law is based on pure ignorance of facts. . . . That law goes on the presumption that psychic phenomena do not happen. It is useless for any medium to offer to give evidence that she possesses psychic powers, for the magistrate as such retorts that the law says they do not exist, and, therefore, no medium possesses them. She may "pretend or profess" but she cannot possess. . . . Surely, officials by this time should know that psychic phenomena *do* happen whatever the law may say, and that great and distinguished men in every walk of life have publicly testified to their actuality. Where, then, is the sense, the humanity or the justice, either of indiscriminate prosecution of mediums or of such needlessly harsh sentences as some magistrates have not been ashamed to pass?

The practical point of our indictment is the necessity either of allowing the Act of George IV. to become abrogated by non-user, or to repeal it, which, perhaps, would be best, but just now is least likely. Anyhow, those who care for British justice are bound to raise their protest against the cruelty and stupidity of the recent prosecution of mediums to which, as it seems, a materialistic and self-seeking Press has unfortunately instigated the police.

THE CREDULITY OF THE CRITICS.

BY J. STODDART (OF FALKIRK).

In the language of most of our adverse critics we find the complacent assumption that they subject the evidence of psychic research to a severer test than Spiritualists are wont to do. My observation leads me to quite the opposite conclusion. Many find it possible to dismiss the evidence simply because they do not realise what its rejection involves. Take, for example, the evidence of the Committee of the Dialectical Society. Here is a body of highly intelligent men and women, after many personal experiments, testifying that certain phenomena occurred. We may reject their testimony, may deny the reality of the phenomena, but we cannot deny the reality of their report. There it is before us, a veritable fact, and a fact for which we must find a *rational* explanation. We find ourselves confronted with three theories and compelled to decide which one of the three to adopt—either:—

1. That the phenomena actually occurred as reported; or,
2. That the witnesses were incompetent observers and the victims of self-deception; or,
3. That they were dishonest, and conspired to deceive others by issuing a false report.

The last theory may be dismissed because inconsistent with the known veracity of the witnesses. The second is equally inconsistent with the proved capacity of the witnesses. It asks us to believe that in the case of all the members of that committee, specially selected for their power of exact observation, that power failed, not in a few cases, but in every case, and that at the same time and in regard to the same subject, and not once nor twice only, but over thirty times in succession. The theory makes too great a demand upon our credulity. In short, if I reject the conclusions of the committee, I am compelled to the view that they were either fools or knaves. The strictest application of logic and reason requires us to accept the first theory—that the phenomena did occur—as the correct one because it alone does not conflict with other known facts. Will Dr. Mercier or Mr. Clodd tell us whether the second or third theory is theirs, or whether they have any other theory to offer?

"Dogmatizing negatively on a basis of personal ignorance" cannot take the place of patient investigation, nor can cheap ridicule long serve as a substitute for exact reasoning.

EVERYTHING is beautiful seen from the point of the intellect, or as truth. But all is sour if seen as experience. Details are melancholy; the plan is seemly and noble. In the actual world—the painful kingdom of time and place—dwell care and canker and fear. With thought, with the ideal, is immortal hilarity, the rose of joy. Round it all the Muses sing. But grief cleaves to names, and persons, and the partial interests of to-day and yesterday.—EMERSON.

THE LATE ALAN LEO.—The stress and terror of the time is doubtless accountable for the fact that we did not hear of the decease of Mr. Alan Leo until nearly a month after the event, and then only by a casual allusion to him. We had a letter from him a short time before his passing over in which he expressed the view that 'predictions of future events by astrology or otherwise should be abandoned. Even if the practice were made legally permissible, he argued, it opened the door to roguery, imposture, and all the train of evils that flow from fortune-telling. Whatever may be thought of astrology (and we have found in it much that is valuable and suggestive) Mr. Leo achieved a great amount of conscientious work in connection with it. He was a man of high character and attainments and we heard of his passing with real regret.

PSYCHICAL EXPERIENCE.—While psychical experience is giving man success, psychological science is receiving with contempt all it asserts as truth. The wings the psychically experienced man has received, the scientific psychologist is attempting to clip. The psychically experienced man has to wage war with psychological science, that it may not altogether block his course. All the phenomena the scientific psychologist looks upon as beyond the comprehension of the intellect, the divinely experienced psychist feels to be already within his grasp. He is what the other cannot believe possible. The psychist may feel painfully the psychologist's assertion that any effort on his part to reduce psychical experiences to consistent theory will prove futile, yet he continues his attempts at arranging them, and doubts not the success promised.—J. PIERREFONT GREAVES, "Gems from the Moral East."

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Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,918.—Vol. XXXVII. [Registered as] SATURDAY, OCTOBER 13, 1917. [a Newspaper.] PRICE TWOPENCE.
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Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Witthall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "**LIGHT**."

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NOTES BY THE WAY.

"The Invisible Guide," by C. Lewis Hind (Headley Bros., 3s. 6d. net) is the contribution of an accomplished and discerning author and journalist to that question which is now uppermost in every thoughtful mind. It is a collection of papers which appeared in various journals, notably the "Daily Chronicle," and deals with the character, career and influence of a friend of the author, known as Jimmy Carstairs, artist and musician. Jimmy, a soldier in France, is badly wounded at the very moment when we first make his acquaintance, and in a short time he passes into the unknown country. "Jimmy is dead, Jimmy is safe," soliloquises his friend as he stands by the camp fire:—

I stood motionless for five minutes watching and listening intently; as I watched and listened the question came to me. I did not seek it; the question came and I uttered it—"Is Jimmy dead?"

Eventually there came "a faint consciousness of the presence of Jimmy as if he had passed me," an impression of his nearness. The subsequent chapters develop the theme thus beautifully begun. It is a tender, delicate piece of artistry, this tracing out of the spiritual influence of Jimmy Carstairs. We learn of the teaching of "The Invisible Guide"; a high inspiration comes into the author's life, and everything that belongs to the common round of every day becomes touched with the light of Eternity. The book is one not easy to describe in a few sentences. The author plays on his theme as on a violin and every note is true and inspiring. Let us quote the final sentences of the book; they will convey much:—

I paced the hill, but I was no longer a Sentinel. I was the companion of an Invisible Host, and near, so near, quickening and encouraging me, was my Invisible Guide.

Dawn came. I was composed and happy, unfatigued, ready for the day. I spoke three words aloud: "Jimmy, I understand."

In a letter to the "Two Worlds" of the 28th ult. Dr. W. J. Crawford expresses the opinion that "the greatest need of the Spiritualist movement to-day is the discovery of a means of doing without the human medium in our intercourse with the next state, that is to say, the invention of a purely instrumental medium." We have seen that need definitely enough for a long time, but only in certain departments of the inquiry. We cannot, for instance, imagine a mechanical instrument taking the place of the infinite variety of inspiration which we find everywhere amongst orators and preachers, and the reality of which is part of our case for the influence and action of the higher humanity upon the lower. Mr. David Wilson, as our readers know, produced what might be called the preliminaries of such an instrument, but a close analysis of its

results created in us the impression that the messages given out by the mechanism were in some cases curiously interfused with the mind of its inventor. There was a baffling psychological condition which resulted in obscure and incoherent communications; it offended our sense of what is right and reasonable. It was like receiving telegrams, some of them of an ordinary sensible kind and others mere rigmorole, veritable "random readings." Knowing Mr. Wilson's disbelief in the idea of spirit communications, and his prejudice in favour of certain weird theories of his own, the wonder was that any clear and evidential matter ever got through at all. However, there were certain definite proofs, as there are in the case of most mediums, however erratic, and with these we had to be content. Mr. Wilson, we gather, has once more abandoned his experiments—whether permanently or not we cannot say—but he has at least in some fashion "shown the way" to investigators of another stamp. He certainly reported some surprising discoveries in connection with auric lights and the subtler forms of matter, of which we may yet hear more.

* * *

In the course of the letter to which we alluded Dr. Crawford refers to the undoubted fact that a line of continuity exists between the beings inhabiting the next state and this, and is of opinion that the methods by which the former act on the latter are discoverable, for he is certain that there exists a form of energy common to the two worlds. (That is sufficiently obvious.) He remarks that "no amateur, dilettante work is likely to be of the slightest use." Of very slight use, at any rate, as we have seen. He calls for the establishment of a laboratory thoroughly equipped with all the apparatus that experience has shown to be necessary. That will "come along" we have no doubt, for already the public is awakening to the fact that, in one aspect at least, the discovery and exploration of "the next world" is a scientific proposition at least as important as a successful expedition to the North Pole—and it found the means for that, although there were no commercial possibilities attached to it. Referring to the fact that many clairvoyants declare that they see the psychic body leaving the physical one at death, Dr. Crawford writes:—

If this is correct in fact, photographic means might be devised of recording the event, and this discovery alone would go a long way towards settling the public mind. Then there is the general question of spirit photography, which should be sifted to the bottom, and, if found a fact, its laws unravelled to the last one.

There are, as we know, many experiments now proceeding in psychic photography, and as the thing is a reality the ultimate demonstration of its truth on purely scientific lines is assured. It is only the difference between a fact and an accepted fact. Finally Dr. Crawford writes:—

Science has nothing to fear from investigation into the psychic realm. None of our hard-won generalisations are likely to suffer. There will be extension but no destruction.

Dr. Crawford is a physicist working in his own field. Psychiatrists, "logical" or otherwise, should make a careful note of this.

"FATHER, SEND AN ANGEL."

By "Jov."

With the words, "Into Thy hands, Father, I resign myself and all whom I love," I laid me down to sleep. I became conscious that in my spirit form I had left my physical body and was floating upwards. I looked down. Beneath me lay the great city. The housetops offered no obstruction to my spirit vision. I saw through them into the houses. In many of them I beheld women weeping, weeping for fathers, husbands, sons, brothers, sweethearts, slain in battle.

To all of them my heart went out in sympathy. Perhaps because their sorrow had been my sorrow too, I was especially drawn to those whose tears were falling for sons who had died for England. Their bitter cries of anguish I could hear. "My boy, my boy! O God, give me back my boy!" In the spirit body all the faculties are quickened, and to them is added a sixth sense, for I could read the thoughts of these grief-stricken ones. The mind-pictures that flashed before some of them I could perceive. The baby on whom the full measure of a mother's self-sacrificing love had been so joyously and tenderly bestowed; the child, the boy, the youth, the young man who went forth so bravely to fight for the right—lost, all lost in that mangled form on the blood-drenched field of battle. That visualised horror was the dominating one; the end, beyond which was darkness and silence. Heaven never seems so far off as when one is suddenly crushed to earth by the weight of a great sorrow. A deep yearning to comfort these stricken sisters of mine possessed me. But something carried me away from them.

The great city was left behind. I was transported to the field where that harvest of sorrow had been reaped. What I saw was no strange sight to me, for often, since this terrible war began, have I in my spirit body witnessed the horrors of modern warfare. As the grief of a mother who has lost a son can be understood only by a mother who has herself lost a son, so only those who have taken part in them can obtain any adequate conception of the awfulness of the conflicts of this Armageddon. And they cannot describe them. Still more difficult would it be to describe a battle as it presents itself to one in the spirit body. The combatants themselves can see only what takes place within their own range of vision, which, generally, because of the precautions they have to take, is extremely limited. The eyes of the spirit body see through the things that obstruct the ordinary human vision. They are clairvoyant. Their range is not limited. But this can be understood only by those who have had experience of it.

Though knowing—realising—that in my spirit body no weapon of destruction of man's devising could harm me, the stark horror of all I saw and heard—the roaring of the guns, the deafening explosions, the lurid lights, the cries and groans of the wounded, the mutilated and bleeding forms—would, I think, have driven me stark mad, but for one thing, a great and glorious thing which I have been allowed to see that I might testify to it: the ministry of angels on the field of battle, God's love made manifest amid what has been well said is "hell."

For in that battle, as in all battles that I have been shown, I saw two armies—one an army of the living, the other an army of the miscalled dead. With each soldier was one—sometimes two or more—of these white-robed spirits. Among them was my own son. Guardian angels they were, faithful unto death. Wherever a man fell wounded an angel stooped over him, striving to ease his pain and to impart to him that which would comfort him. And when a soldier was killed one or more of them departed with the living, incorruptible spirit body, unmarred by the shot or shell or bayonet thrust which had terminated his earthly life.

From this hell of man's own making I floated away and found myself amid a scene of wondrous but familiar beauty, where often I had obtained rest and refreshment for my soul since first my Guardian Angel took me where all is peace and harmony. But it is not its sublime beauty, nor its glorious music, nor its fragrance, nor the radiant forms of the angels

which makes it heaven. It is not any one of these things, nor all of them combined. It is the deep and continuous sense of the love of God which fills all hearts there.

I was greeted by friends and loved ones whom I had known on earth, and by other friends whose acquaintance I had not made until after, through death, they had found more abundant life. We conversed about the scenes I had left. I had told them of the weeping women, and how sorry I felt for them, when I became aware of the presence of one who was visibly clad in glory. It was the Saviour. "Father," He said, "send an angel to those who weep."

"Send me!" cried many, and stepped forward. I, made bold by my desire to help, too, joined them. The Saviour stretched forth His hand in blessing.

"Go in peace," He said. "Be of good courage. I have overcome the world and death and the grave. Behold, I am with you always!"

The messengers departed and I went with them.

WILL LIFE BE EASIER THERE?

By THE REV. F. FIELDING-OULD, M.A.

It is not unusual to hear Spiritualists after an inspiring séance ejaculate, "Oh! that we were there; our troubles would be at an end!" or some similar aspiration. In thinking frequently of the next stage in our destiny, and meditating on the larger life and wider range of faculty in that superior state, we are in danger of belittling and under-estimating the unspeakably precious opportunities of this present world. The wise man will endeavour to live here as long as he can, and gather, with both hands, the humbler flowers which grow around his hurrying feet. "Life will be easier there!" was a sinner's comment on a trance address. "Don't be too sure," replied the controlling spirit; and in that warning how much may be implied. Progress can only be made by effort, whether we run a race, learn a language, or cleanse and sanctify the soul. If there is to be progress, advance and growth, in the next world, there must be effort, difficulties must be faced and obstacles overcome. Authority may be given but power must be acquired; knowledge may be imparted, but the learner's mind must be strained more actively than the teacher's. There may be there no temptation to sin in the crude forms which we know, but there must always be the possibility of contenting oneself with the lesser good and the obligation of reaching up bravely to the highest and noblest we can conceive, so that the old conditions of struggle, the old possibility of self-contempt and self-reproach may continue still. "There remaineth a rest for the people of God": but unless this is the peace which should underlie and be undisturbed by any struggle or adversity, it must be a temporary rest, a holiday after the stress of our time on earth. The ship, long storm-tossed, enters the quiet harbour, and the watch on deck may go below; the cargo, nobly won and protected, is put safely ashore; the vessel is repainted, the stores are replenished; then beautified and cleansed, and filled with new vigour and powers of endurance, the vessel puts to sea again for the honour and advantage of both owner and crew. The world being, as we conceive, before all else a training ground of character, the doing of great and famous deeds is not the true measure of success, and "he who ruleth himself is greater than he that taketh a city"; the kitchen-maid may be getting more out of life than the nobleman in whose palace she lives. "God," says St. Ephrem, "does not regard the action, but the intention of the will: He does not consider what is done, but with what care and intention it is performed." Rider Haggard, in his last book, "Finished," strikes the same true and musical chord. "Our lives," he says, "cannot be judged by our deeds, they must be judged by our desires or, rather, by our moral attitude. It is not what we do so much as what we *try* to do that counts in the formation of character. All fall short, all fail, but in the end those who seek to climb out of the pit, those who strive, however vainly, to fashion failure to success, are by comparison the 'righteous.' To turn our backs wilfully and without cause on the good, is the real unforgivable sin against the spirit." It does not matter if in our lives here we write no immortal book, conquer no kingdom, or otherwise render our names undying among the children of earth, but it is of infinite importance that we should acquire a loyal, reverent, pure, brave, sincere character, and materials and opportunity for that work will be found in the humblest and most obscure circumstances among which our lot may be cast.

THE ATLANTEANS AND TITANS: URANUS.

By E. WILMHURST.

The giant Aemon, deified after death (page 269) was succeeded by his son Uranus, "in Principium et Imperium," as stated by Sanchoniathon, who styles him *Do (Ilo)* or *El*, "a God." Abbé Pezron explains that, in Celtic, *Ur* (Latin, *Vir*) signifies "a man," and that *En* in the Breton-Celtish tongue is "Heaven"; therefore "Ur-en-us" means "a man of Heaven," a demi-god, a title appropriate to the Atlantean sons of God, whether descended from Noah or other Atlanteans. The later Greeks called him "Ouranos," also signifying "Heaven." His wife and sister was by the Romans known as "Terra" (Earth). Hence Homer's myth of the union of Ouranos and Terra (Heaven and Earth). But (says Pezron) happily the Greeks preserved the Celtic proper appellation "Titea," from *Tit*, "the Earth," in Celtic. She had seventeen sons and at least two known daughters by Uranus. These sons, as offspring of the chief wife and to distinguish themselves from the numerous sons of other wives and concubines, assumed the title of "Royal Titans." Consequently all the giants of the Royal Clan became known to us as "The Titans." Uranus may be regarded as the first "Mon-arch"—or King—of Titan dynasty, and from Asia Minor he extended his rule over the countries to the West, inhabited long before by the animal-homo tribes of earth-men (autochthons). It must not be assumed that these gigantic men were diabolic: they had their good points. Uranus formed the aborigines into corporate bodies, taught them to build habitations, to sow corn, to observe the stars, to predict events; he settled solar and lunar years, and after his death was buried in Aulatia, and later was invoked at Carthage, as stated by Lactantius. Diodorus Siculus states that he had forty-five children, of whom, by Titea, were Basilea and Pandora. The latter, who was also called Rhea (Lady) married her brother Sadorne, after the manner of the Atlanteans, the Pharaohs, and the Incas of Peru.

From Phrygia, Uranus conquered Thrace, in Europe, and Greece (before the Hellenes) and annexed its greatest island over which as governor he placed his Titan brother, Cres, from whom the island was called Crete. The ten sons of Cres, who were known as Curètes and also as Dactyls (ten), were all augurs, vates, or magi. From Crete they taught the ancient wisdom and White Magic to the Mediterranean countries and founded the city of Cures, in Italy. These Druids of the West may be compared to the Wise Men of Arabia and the East, mentioned in the Book of Job (Diodorus).

Uranus next advanced over Italy to Spain as far as the Pillars of Hercules, where he placed his Viceroy, and, crossing to Africa, conquered Mauritania. Egypt, long before colonised from Atlantis, was a civilised country, governed by a sacred Priest-King, but Syria and Phœnicia rounded off Uranus' kingdom, as stated by the Phœnician Sanchoniathon. In "Primitive History from Creation to Cadmus," by W. Williams, of St. John's College, Cambridge (1789), the learned author states that towards the end of Uranus' reign dissensions arose; Titea, infuriated at his amour with the beauteous Euronome, instigated her son Sadorne (Latin, Saturn) and his brothers, the Titans, to conspire against him, and they deposed him. Some writers say he died of grief. Certain it is that he died like other men, and that he was deified as an ancestral protector or god-ling, and had temples erected to him, one of which was near Carthage. He fought his adversaries the Cyclops, and also the giants or non-Titan Atlanteans, and consigned them to the peninsula of Spain, then called Tartarus, where at the extremity of Europe the sun descended into the ocean which had overwhelmed Atlantis. This descent of the sun into the sea, and the darkness which prevailed after its disappearance, gave rise to the Greek myth that at Tartarus was the entrance into Hades and the underworld, inhabited by the ancestral shades as described by Homer in the *Odyssey*.

After Uranus conquered Syria, a Titan colony or garrison was formed there. Joshua fought with these Rephaim: Og

was ruler of Bashan, where yet now (1917) are the cities of the giants in habitable condition, built of enormous stones from twenty feet long, and with doors and shutters of stone. In his "Giant Cities of Bashan" (1868), the Rev. T. L. Porter (of Damascus) says:—

The ruined Greek and Roman temples and towers of pre-Christian ages here are modern in comparison with the colossal walls and massive stone doors of the private houses of the gigantic Rephaim of some two thousand years before, and antecedent to the conquest by Joshua. I measured one door at Kerioth (denounced by Jeremiah) which was nine feet high, ten inches thick, and four and a-half feet wide—solid and perfect—and I saw the folding gates in another town still larger and heavier. At Kufr, near it, the stone gates, ten feet high, remain perfect, yet the place is deserted: the stone walls of the houses are seven feet thick; rooms are twenty and thirty feet long and ten feet wide, the roof being spanned by long slabs of black basalt, hard as iron, and forming outside the cool "housetop" so much used in the East. At the capital of Og—Edrei (Numbers xxi. 33)—which was populous up to the Moslem conquest, I was prostrated by a blow from a club, and hustled away bleeding, by a mob of savage Moslem fanatics, when copying a Greek inscription. The whole district is a mass of stones and columns, nearly uninhabited, yet Joshua took sixty walled towns, and I counted over a hundred sites of towns and villages in Bashan, which is only the size of the English county of Yorkshire.

Here, then, are tangible evidences of the existence and power of the giants and Titans recorded both in sacred and profane history. Why should we not also find interest in the accounts of the Greeks, who from their own point of view were as much interested in the stories of the power, magical and physical, of these, their own demi-god ancestors, as the Jews were in the magical powers of Moses, Joshua, Elijah, or Daniel? There is a mine of information in Greek records, now regarded as fabulous, which, if rightly understood, would elucidate many of the mysteries of the psychic phenomena which are now again occurring in our days of change and commotions in civil, scientific, and religious circles. The magic of one age becomes the science of the later days, which in turn becomes the religion, or the exponent of a better understood conception of religion, in a yet later age.

DR. MERCIER AND PSYCHICAL RESEARCH.

Under this title "The Medical Press" of the 26th ult. publishes a letter from Dr. Mercier in which he makes the following interesting admission:—

With respect to his [Mr. J. Arthur Hill's] jeers at my inexperience of Spiritualism, it may perhaps interest your readers to know that this reproach can no longer be brought against me. I have lately had a great deal of experience of Spiritualistic manifestations, and what I have seen has compelled me to modify my views very materially. Some of my experiences far exceed those of Sir Oliver Lodge, and if the matter is considered of sufficient interest, I may perhaps be induced to publish them.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 15TH, 1887.)

Sir Andrew Clarke, M.D., recently delivered an address at the Y.M.C.A., Aldersgate-street, on "The Question of Life." He contended that the whole tendency of modern physical research was to show upon scientific as well as philosophical grounds that materialism was untenable.

"LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations to this fund:—

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ERRATUM.—Mr. Sinnett points out a small but not unimportant verbal error in our notice of his article in the "Nineteenth Century" (page 319). The phrase quoted in the fourth paragraph should read "Whatever is, is, has been, or [not] and will be human."

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, OCTOBER 13TH, 1917.

Light:

A JOURNAL of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

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IN TRANQUILITY.

We write with the thunder of guns in our ears, the scream of ascending shells; and, at intervals, a muffled crash, which has an ugly meaning. Death and destruction are abroad, and that which, in its way, is worse than both—unreasoning fear.

One is apt in these crises to feel as though all the humanities were slipping away—all the old order and sanity (such as we had) that was wont to give life its meaning and purpose. That is natural enough. Habit has a strong hold on the mind, and in an ordeal like that through which the community is now passing it is quite easy to lose the sense of proportion. It is difficult, on the other hand, to retain the vision that can see—

How war that, with its thunderous gloom and gleam,
Storms through our days, may seem
By peaceful hearths, in some far-coming year,
A music, that was discord heard too near.

Now is the time to look calmly and quietly at the core and centre of that faith and knowledge which we are here to hold up as a beacon-light in a dark world. What is it in essence, detached from the multitude of theories and speculations which have grown up around it as details and side issues—satellites which seem at times to dim the brightness of their primary? It is the recognition that death and every form of physical disaster are transient things—the merest trifles although only to be seen for what they are "under the aspect of eternity." It needed these times of terror and tumult to bring the fact home to us, to make it vivid and vital. That is the issue upon which we should concentrate. Many things may or may not be true, but the eternal principle of Life as the only reality is beyond all questioning, "serene and inaccessibly secure." It is the poet's vision now being translated into scientific fact, and thus made more apparent although no more assured than before. The great light burns as it always did, quenchless, radiant, eternal as is every principle of Nature. We have simply improved our telescopes and certified its existence to the eye of the mind as well as to the vision of the spirit. It has become more than a great hope. It is a mighty certainty. We may now work from the centre outwards, always the truest and surest way. That attitude will keep us calm amid the clamour and disputation of those who can only see the small aspects and who are prone, therefore, to magnify them into matters of primary importance. And, more than all, it will procure us that stability and clearness of mind that will make us at least

inwardly at peace in these days of darkness and eclipse. For now the outer vision can aid the inner, the fact give its testimony to the Principle. We see (as Emerson put it) "identity and eternal causation." We perceive that "Truth and Right are." Hence a great Tranquillity "out of the knowing that all things go well."

A FABLE FOR THE FEARFUL.

An African Secretary Bird (so Renowned as a Snake Killer), having strayed into a Barn-yard to rest, was made welcome by the chickens as a Distinguished Stranger, and allowed the freedom of the place. But the Hens bade him keep close, for (quoth they) "There is Danger abroad." "What is this Danger?" said the New-comer. And thereupon they told him that in the outlying Fields were Serpents, Stoats and other Monstrous creatures. They had heard as much from the Rooks who inhabited the Trees in those parts. But when He had taken his Rest, the Secretary Bird gave them good day and Departed, taking no heed of their cries of Alarm and Expostulations. Soon he came into a Field wherein many Rooks were feeding. On beholding him the sable host began to Caw lustily, warning him of the divers Perils that awaited him. And, indeed, crying out upon him as a Trespasser, they would have expelled him by Force but that they observed he had a sharp Beak and Claws. So seeing that they could not Stay him, they fell to uttering hoarse Curses and Prophecies of Impending Doom. A Viper, which lay on a Bank near by, disturbed by the Clamour, put forth its Head and hissed angrily at the Intruder, but in a Trice the Secretary Bird, with one stroke of his strong Beak, split the Snake asunder and made a Hearty meal of it. Then in tenderness to the Barn-fowls who kept up an Incessant Wailing he went back to the Barn, to pacify them, pausing only to punish an Ill-conditioned Cur which sought to bar his Progress by snapping at him, for which the Cur got so badly mauled that it fled howling lustily. On his Return the hens gathered round the Visitor clucking their amazement that he had met with no mishaps on so Dangerous an adventure. "Are not the fields full of Serpents?" said they. "No," quoth the Bird, "there are none more there than elsewhere in the World, and now there is One less than before." "Did not the Rooks warn you?" they asked. "Truly, they did," quoth he, "but I suspect it was for purposes of their own." "How is it you were not afraid?" inquired an Inquisitive Pullet. "Perhaps," replied the Secretary Bird modestly, "it is because I am not a Barn-fowl." Moral: There are others.

D. G.

"TRADING IN PAIN."

Under this heading the "Daily Chronicle" of the 3rd inst. referred to the fact that it had received from a correspondent who had lost a son in battle a circular enclosed in a heavy, black-bordered envelope, which had been sent to him by the writer of a book professing to deal with the question of bereaved parents communicating with their dead sons. "That any writers" (commented our contemporary) "should be so wanting in a sense of decency as to attempt to market their wares by a flagrant appeal to the pain and anguish of those who have given their sons to the righteous cause of their country, is a matter that merits condemnation, as well as discouragement." We desire to associate ourselves in the most emphatic manner with the "Chronicle's" reprobation of such utter lack of delicacy of feeling as is implied by conduct of this kind.

If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—THOREAU.

THE SYSTEM OF UNITY.

A SOLVENT OF PROBLEMS.

BY THE REV. ROBERT DAVEY, OF STREATHAM.

[It may be of interest to readers to know that the following piece of clear thinking is from the pen of one who is not far from his hundredth year. He was born in 1820.]

One of the puzzles of the world is how matter can act on mind and mind on matter, because they belong to totally different planes of things. But research shows that they belong not to things concrete, but solely to the abstract conceptions of the system of Dualism, and that unless a loftier system is discovered the puzzle can never end, for Dualism has filled the world with puzzles and has brought satisfaction to no one. In order to save himself from Dualism, Bishop Berkeley adopted the idea of Idealism and "dropped out" matter; and Hume, by taking to Materialism, discarded mind, while Dualism left out both matter and mind, in order to spin its metaphysical cobwebs and puzzles.

The loftier system, which brings perfect satisfaction, is discovered in the system of Unity. The house in which we live is a unity, which consists of an inside and an outside, but the interaction of the inside and outside is no puzzle, because they are not two separate things, but a unity with the house. In like manner, matter and mind are not two separate entities, but a unity. Indeed, every finite thing in the universe is a unity, which consists of the Seen and the Unseen, of matter and mind. These two simple categories, the Seen and the Unseen, will throw their light on every thing, be it small or large, an atom or the universe.

At this point it is necessary to find an answer to the question, What is a thing? The difficulty of doing so is brought out by F. H. Bradley in his great work, "Appearance and Reality." At page 19 he says:—

We may take the familiar instance of a lump of sugar. This is a thing, and it has properties, adjectives which qualify it. It is, for example, white, and hard and sweet. The sugar, we say, is all that, but what the *is* can really mean seems doubtful. Sugar is obviously not mere whiteness, mere hardness, mere sweetness, for its reality lies somehow in its unity. But if we inquire what that can be in the thing besides its several qualities we are baffled.

If Mr. Bradley is unable to tell us what a thing *is*, to whom can we look for the answer? One of our most weighty authorities has said, "The barrier between matter and mind remained unshaken. In all probability the door will never open" (the "Hibbert Journal," January, 1912, p. 294).

For many years I brooded over the mystery as the bird broods over its egg, until the young chick bursts its shell, when the darkness passes away into the light of day. The darkness has passed from me and the light has come. To me a *thing* is a unity, consisting of the seen and the unseen, and the unseen reality of the *thing* is the *thought and volition of the Eternal Mind*. And to know a *thing* is to know every thing and all things. The most wonderful thing in the world is the brain. All our nerves of sense, of vision, of hearing, &c., run up into the brain. And the brain is a unity, which consists of the seen and the unseen, of matter, and *mind* that blossoms in our consciousness of the things we see and know. The alternative to these representations is the popular supposition that our eyes see, by direct action, the things we perceive around us. But if that were so, we should have no need of nerves and brains, for our eyes would see and know without them. It has been well said that the most wonderful thing in the world is the brain.

From these considerations we see the simplicity and the grandeur of the universe and of every finite thing of which it consists; for what is true of the whole is true of every part.

The system of Unity throws its light on the relation of earth and eternity, which are not contraries, but a unity. Therefore the unseen realities of the things of God's wonderful world, behind the veil of earth, are the thoughts and volitions of the Eternal Mind. And "when we have shuffled off this mortal coil," and are no longer in this body, then the unseen realities of our consciousness are the thoughts and volitions of the Eternal Mind, who is in eternal relation with our consciousness.

In these aspects of life we see that the continuity of our consciousness in the body and out of the body is a blessed certainty.

The thought and will of the Eternal Mind are the only reality of things of earth and of eternity.

The realities of the things of myself on earth and the realities of the things of my friends in eternity, are each the thought and will of the Eternal Mind; hence they cannot be far apart from each other, and their intercommunion must be possible.

THE PHENOMENA OF DREAMS.

BY LILIAN WHITING.

That drama which we call "a dream," and of which, on waking, we bring back more or less vivid recollection, is frequently a real experience in the ethereal realm to which the spiritual man is temporarily released by the trance of sleep. The ethereal realm is our native air; it is a realm far more real and more significant than is the physical, and were we not permitted to pass a portion of the twenty-four hours there, life could not go on at all. It is there that the spiritual man is recharged with energy that he may take up the work in the world of physical expression, for a limited number of hours again. The dreams that are mere vagaries, and a mass of incoherent or grotesque details, do not, of course, come under the designation of the spiritual drama. In the ethereal realm one meets friends who have passed from earth; renews old relations of friendship; carries on conversations; and experiences, indeed, the same actual companionship that had been enjoyed on earth.

But in what class can we place the dream that is half prophetic of immediate occurrences?

A friend in Canada—one of the lyric group of the Canadian poets—sends me a list of several dreams with their partial actualisation within a short time. For example:—

She dreams of an old schoolmate from whom she has not heard for a long time; within two days comes a letter from a mutual friend with news of this schoolmate.

She dreams that some one, whom she has reason to suppose does not like her, is thinking of her with active and positive anger. Two days later she receives a letter from this person written in bitter anger. Previous to this there had been no communication between them for a space of three years.

She dreams that a person who has long seemed to misunderstand her, passes her on a staircase with an endearing word. The next day this person does her a special kindness and she realises that the entire misunderstanding is over.

She dreams that a mutual acquaintance is discussed most unkindly and unfairly by two other acquaintances. The next day this discussion, by the same persons seen in the dream, actually takes place in her presence and is unjust and unfair, precisely as she had dreamed it to be.

She dreams of being in a museum of art, in which she sees the recumbent statue of a wounded soldier, with a woman beside him with lovely eyes and an unmistakable face. The next day her father brings her the biography of Clara Barton (the famous American nurse) and the frontispiece showing her face is identical with the face of the woman seen in the dream.

She dreams that she is trying to restrain a little boy whom she knows from going on the street into danger. The next day the lad only escapes from under a motor car by a miracle, his mother risking her life to save him.

So they run on—a partial realisation, or actualisation, following each dream.

Does it not seem as if one's spiritual self looked out and caught glimpses of occurrences close at hand beyond the recognition of the physical eye or ear?

I believe Mr. H. G. Wells holds a theory that the foretelling of the future should be, and eventually will be, a part of the higher development of man.

It would be interesting to know what Miss H. A. Dallas would say regarding these phenomena.

The Brunswick, Boston, U.S.A.

August, 1917.

THE SIBYL AND THE WITCH-FINDER.

THE MODERN MATTHEW HOPKINS MAKES A DISCOVERY.

In his reply to Dr. Mercier in the "Sunday Times" of the 23rd ult. Sir Oliver Lodge referred to the fact that Mr. Harold Ashton admitted that he had discovered one genuine medium or psychic. Here is Mr. Ashton's account of the discovery as set forth in that popular weekly journal, "Tit-Bits."

At the top of three flights of desperate stairs I found Sarah, the Sibyl of Notting Dale. Gustave Doré, or George Cruikshank, would have delighted in illustrating this direful dame and the miserable surroundings which enfolded her. Her nut-cracker face, yellow-toothed and parchment-skinned, was the face of a picture-book witch—her hands were claws. Sarah was the very apotheosis of dismal and dinginess.

She was clad in a dingy dressing-gown of bottle-green, and she was sitting on a dismal bed, swaying to and fro—a half-human pendulum. And she creaked as she swung. There was something mesmeric in this perpetual motion of hers. It was grim, too—f forbidding, and almost frightening.

The sibyl addressed me as "dearie," and, grabbing my hand in her own clammy claws, bent over it (still swaying), and in a high-pitched voice, and very rapidly, gibbered the main story of my life, from the days of my innocent childhood down to the present time. Changes of career and fortune and health and happiness she told me, without faltering and without a pause. She told me that the mystic figure 7 was stamped deep upon my palm. "Seven generations of the same name are yours," she cried—and that is true enough, as my family Bible testifies. From father to son, seven Williams have been born in a direct line in my family, and I am the seventh. I was christened William, though I never use the name except on legal documents. How came Sarah to know this? and many more strange things, and true, she told me! I had never seen her before—and I hope never to see her again.

When it was all over, she charged me 1s., and offered me a drink—of gin!

I shook my head. "Ah, you're wise, dearie," said she. "It's gin—gin and honesty together—as brought me down to this. In my time I had the best palmistry business in the West-end of London; but I was too straight for the pretty ladies who used to come and see me, in shoals. I told 'em the plain truth—what I saw in their hands and their deceitful faces, and they took fright, and left me one by one, until I've come—to this!"

"And now," says she, folding her skinny hands and fixing her hobgoblin eyes for the first time upon my face, "I'll tell you your fortune, if you like, for nix! Lie—lie, flatter, and cajole the fools in the world, and you're booked for a soft thing. Honesty's the worst policy—live honest and you'll die poor! And drunk—if you're lucky!"

For twenty years and more I have sought among the spooks for an honest practitioner; here in the heart of Notting Dale's infamous Black Spot, and in the personality of this miserable old woman, I had found one at last. And this is what she had come to!

Several reflections, both flattering and unflattering to Mr. Ashton's rôle of psychic investigator, rise in one's mind after reading this piece of self-revelation; but the story may be left to provide its own commentary. It may, however, be of interest to give the following brief outline of the career of a former "investigator" of psychic faculties:—

Matthew Hopkins, the "witch-finder general," flourished during the first half of the seventeenth century. "During an epidemic of witchcraft he explored the eastern counties in pursuit of those suspected of the crime, subjecting them to the ordeal by swimming or sinking—an ordeal to which he was eventually and effectually himself subjected." We quote from "The Harmsworth Encyclopedia."

A THOUGHT FOR THE HOUR.—Never was there an era of tribulation and upheaval in the world's history but it was followed by a great awakening and refreshing, a new earth and a new heaven come forth. Out of the blood-reeking jaws of hate has always come forth in the end a yet greater era of good will and a greater sense of universal brotherhood. It is the emphasis of all Nature that negative conditions are the passing cloud only, the temporary reign of storm and darkness, the working out of the law that all opposed to the normal is only temporary, ephemeral, at its worst or its best. Good alone is indestructible and eternal.

PROPHETIC FALLACY.

How easily language read apart from the circumstances which it was used may be mistakenly regarded as prophetic, current events is well illustrated by Mr. Arthur Machen in his column of "Gossip about Books and Authors" in a recent issue of the "Evening News." He refers to some lines quoted in a paragraph in a morning paper (we have quoted them in *LIGHT* long ago), which occur in James Hogg's "Kilmeny's Vision of Fairy Land."

The lines are:—

She saw a people, fierce and fell,
Burst frae their bounds like fiends of hell;
There lilies grew, and the eagle flew,
And she herked on her ravening crew.
Till the cities and towers were wrapt in a blaze,
And the thunder it roared o'er the land and the seas.

And there are other lines following which tell how the eagle "swinked for life" and met everywhere "the gowl of the line's mouth." And the paragraphist concludes by giving the date of the Ettrick Shepherd's birth and death—1770-1835.

So these lines would have been an amazing instance of the prophetic gift—if they had related to the future. They do not. They refer to the Napoleonic wars. The eagle is the eagle of Napoleon, not of the Kaiser. Still, "Kilmeny" was cited as a prophetic poem quite early in the war; and I like to meet old faces and old friends.

FROM ELECTRONS TO INFINITY.

Dr. P. S. G. Dubash's little work, "Continuity: or, From Electrons to Infinity" (Hickie, Borman and Woods, 36, Lime-street, E.C., 1s. 6d.), is only small because its argument is closely packed. Beginning by tracing the origin of matter from the monad electric elements termed electrons, the author points out, first, that of the different forms of matter known to us as elements, some—perhaps even all—are probably not absolutely stable, that there is a possibility of transmutation linking together two different elements; next, that life can no longer be regarded as a trait of the vegetable and animal kingdoms alone, to the exclusion of the mineral kingdom; further, that there is no sharp line of division between the vegetable and the mineral kingdoms, nor between the animal and the vegetable; each mingles with the one above or below it. This applies also to the exclusion of the lower animals: the former cannot claim possession of any faculty which is entirely denied to the latter. Nor is any link in the chain of being broken by the phenomenon which we call death, and which he regards as simply the passing of an entity from a three-dimensional to a four-dimensional form. Finally, he propounds an ingenious theory of spiracular or retrograding progress by which, in his view, the difficulties attending the theory of reincarnation are satisfactorily met. The foregoing statement represents but a part of the author's thesis, which is most carefully worked out and stated in the clearest terms.

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

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"THE RETURN OF MARK TWAIN."

DR. HYSLOP'S TESTS.

Dr. Hyslop's opening note in the July number of the Journal of the American Society for Psychical Research concerns the efforts he has been making to test the authorship of two books, "Jap Herron" and "Brent Roberts," the contents of which, like the communications of "Patience Worth," have been received through a Ouija-board, and which claim to have been dictated by Mark Twain. The writing has been obtained at St. Louis, Missouri, under the hands of two ladies, Mrs. Grant Hutchings and Mrs. Hays, the latter being the psychic through whom the material was really transmitted. Both ladies, Dr. Hyslop states, are open to any investigation for character and seriousness which the sceptic may wish to make, but he grants that the student of psychology has, "superficially at least, a strong case for subconscious reproduction and fabrication" in the following facts:—

1. The psychic had read a good deal of Mark Twain. 2. She greatly admired the man and his humour. 3. She had strongly wished him to communicate through her, and expressed this desire. 4. She has a keen sense of humour herself, somewhat like that of Mark Twain in respect of dryness and drollery, though not otherwise. 5. She has a strong tinge of melancholy, like Mark Twain.

"These are," as the doctor says, "ideal conditions for accusing the subject of subconscious production," and he saw no way to settle the question but by cross reference experiments.

The result was that I brought the two ladies to Boston to apply the usual test with Mrs. Chenoweth. I did not tell a single person anywhere that I was bringing the ladies. The gentleman who furnished the money for the experiment was aware of its general nature but not of the persons involved. I did not, as I never do, let Mrs. Chenoweth know that I was experimenting for any specific things. I have the right to admit sitters without her knowledge of their identity or even of their presence. I took each lady at separate times, no names were used, Mrs. Chenoweth did not see them at any time. They were not admitted to the séance-room till Mrs. Chenoweth was in the trance, and they sat behind her where they could not be seen, even if Mrs. Chenoweth had been normally conscious. I gave each five sittings, and Mark Twain purported to communicate in connection with each of them. This was as it should be on the theory that he had been present at the work in St. Louis; for it required both of them to run the Ouija-board, neither can make it work alone. Usually when I have sitters present the communicators change with the sitters, but in this instance the important communicator was the same.

It will not be necessary here to go into details. These will be given later in a more complete form. All that I wish to do here is to show what scientific protection both the books and the result of the present experiments have. The most important point is the appearance of Mark Twain where there was no reason in the situation to suggest it and where it is usual to have family relatives appear. Some relatives of Mrs. Hays first appeared, but they referred to the nature of the work, and Mark Twain followed. With Mrs. Hutchings no relatives were prominent, and Mark Twain had almost a monopoly of the communications. He used many of the same expressions that came through the Ouija-board, mentioned incidents in his life to prove his identity, described quite fully what he was doing through the ladies, and represented his nature in a very characteristic way. His natural humour appeared at times, and with it at others a seriousness which was characteristic of him in life, though not appreciated as it should have been. The password which he gave me in a St. Louis sitting for cross reference came to me through both Miss Burton and Mrs. Chenoweth. (Miss Burton was the subject of Vol. V. of the "Proceedings.") Other facts of equal importance came in proof of Mark Twain's identity. . . . There were also further cross references through another psychic under the most complete test conditions.

The outcome of the experiments is that there is abundant evidence that Mark Twain was behind the work connected with his name, though the student of psychology would probably find abundant evidence that it was coloured more or less by the mind through which it came.

Mrs. E. ROBERTS JOHNSON asks us to notify her change of address, viz., 5, Fulthorpe-road, Norton, Stockton-on-Tees.

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

The Rev. C. H. St. John Mildmay writes:—

I should like to put on record two remarkable sésances with Mrs. Susanna Harris at which I was so fortunate as to be present.

The first of these took place some weeks ago, at Maida Vale, when Mr. Roome, of Richmond, who has many times in past years attended sésances with Mr. Husk, was also present. It was a private circle, consisting of our three selves only. On this occasion Mrs. Harris held my hand in both hers while the musical box was playing and moving about in the air. Mr. Roome was a complete stranger both to Mrs. Harris and myself. Shortly before this sésance a somewhat sceptical person had challenged the mystery of some of the phenomena and suggested to me a possible explanation, which I had repeated to Mrs. Harris. It was to confute the suggestion he had made, that she was good enough to grant me this, I can only say convincing, test.

The second of the two sésances took place in my own house, and was a completely private one, no one being present but Mrs. Harris and myself. While she held my hands in each of hers, at a distance apart, "Harmony" was asked to come and touch me. "Harmony" then touched my face distinctly, and several times, Mrs. Harris's hands being all the time in mine. I ask you to put these sésances on record, as such sésances are profoundly convincing, and silence a whole army of conjectures.

AS OLD AS HISTORY.

Mr. Joseph Clark, after reading Dr. Wallace's interview with Mr. R. J. Lees (page 293) with its story of a case of haunting and the light thrown upon it by the discovery of human remains in the house concerned, recalls the fact that a similar story is to be found in one of the letters of the younger Pliny (Book VII., Letter 27). Mr. Clark thus condenses the story:—

Pliny relates that in Athens was a large house rendered uninhabitable because of noises and the apparition (*idolum*) of an old man in chains. The terror caused by the apparition was so great that the public were warned against the house. A certain philosopher who came to Athens read the warning notice, but ventured on taking the house, where he lay down at evening with his lamp and writing materials. Soon he heard the noise of chains, the form stood like one calling (*similis vocanti*). The philosopher took the lamp and followed to the courtyard. Here it suddenly slipped away (*repente dilapsa*). The philosopher marked the spot, and next day warned the city authorities that they should dig at the spot where "it" vanished. They did so, and found remains of a body and chains, which were duly buried. Ever after the house was freed of its ghostly visitor.

THE KNOWN AND THE UNKNOWN.

Commenting on the sonnet printed in Notes by the Way of the 15th ult., and which we have since discovered to be by Longfellow, F. C. C. writes:—

I have, more than once, used the same analogy. St. Paul says "then we put off childish things." There is one universe, we differ from one another in our difference of regard of the same one thing! When we throw off our earthly clothes for a new suit the tailor is the same, but there is change in our regard of the external. Even on earth John Smith is not week-a-day Smith when he has his Sunday clothes on. Make a jump from childhood to old age—is your difference of regard of the external less than the difference of your regard of the external when you pass from embodiment to disembodiment?

THE MAGIC OF PERSONALITY.—The man of personality has no fear of life or death; he knows that both are good in their own time, therefore he is lord of life and death. He has no fear of society, for he has outgrown the blame or praise of his fellows; both fall upon him in like manner; he heeds neither the one nor the other. He is not afraid of Truth, because *he is Truth*, for "as a man thinketh in his heart so is he." He is not afraid of fortune, for, with Walt Whitman, he says, "I, myself, am good fortune." He shrinks not from the future, knowing that "character is destiny." He knows that nothing can bring him success but himself. He knows that nothing can hinder his good, nor prevent him from reaching the goal towards which his feet are set, but his own failure to walk in the direct pathway of integrity and principle. And no light can fall upon that pathway to guide his footsteps except the light that shines out from his own inner shrine.—"Personality," by LILY L. ALLEN.

THE NATURE OF TIME.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

The suggestions to which Blanco White's line,

"If Light can hide so much wherefore not Life?"

have given rise are plausible enough from some points of view, but surely unsound, in that they eliminate the element of free-will. That we are merely witnesses of events enacted long ago would certainly furnish a possible clue to the mysterious power of prophetic vision, but such a solution would also reduce us to mere puppets in this particular phase of evolution, enacting pre-ordained scenes—no more than automatic reproducers of actions and conditions already inscribed on the records of time. To rob us of free-will is to kill all incentive to advance, all striving towards the mastery of fate or amelioration of circumstance; logically there would be nothing left but to sit down, hands before us, and await what comes. In fact, anyone believing in such a theory would be extremely foolish to do anything else. The very mainspring of evolution is the belief, instinctive in all of us, that we can better the conditions around us, become master of our environment instead of allowing it to master us. If all has been pre-ordained and pre-enacted, why remain on the stage instead of taking up a lazy and irresponsible position in the stalls?

To accept such an explanation, alluring as it may be, would be to accept the rank fatalism of the East, with its inevitable result—passive resignation to the things that be.

THE SWORD IN THE SKY.

Miss S. Ruth Canton, the artist, sends us the following account of a strange sunset effect. It is not an experience which the Society for Psychical Research would be likely to add to its records. Nevertheless, it is a story which we feel Ruskin would have entertained hospitably, for he was a seer who found marks of spiritual significance in the clouds:—

The paragraphs in *LIGHT*, headed "Portents in the Sky," have recalled to me an extraordinary sky I saw at Falmouth in 1914. Certainly it did not have the interest of human forms, but it impressed me so strongly that I could paint it, even at this distance of time, from memory. I went to Falmouth three days after war was declared. One evening, when returning from a walk, I was greatly struck with the wonderful effect of a sunset. The sky was a greenish blue, and large masses of rounded clouds appeared just above the hills. Towards the north all was grey and amorphous. Out of this grey came more or less straight streaks of grey cloud across the sky; but one of these streaks was shaped exactly like a huge, straight sword-blade coming to a sharp point, which point was drenched in sunlight, and small spots of similarly sunlit clouds dropped, as it were, from the point, just as would drops of blood from a sword-point. The sides of the "blade" were as straight and unbroken as if they had been ruled. It was so striking that I received an instantaneous impression that it portended a war much greater than we at that time realised. The mighty sword swept right across the heavens.

MEDICAL SCIENCE AND THE COLOUR CURE.

That clever writer on the "Evening News" staff, "The Londoner," indulges in the following reflections among others anent the new colour ward for cases of shell shock, which has been fitted up in Welbeck-street Hospital:—

Doctors are men of science, and men of science grow more cautious, less cocksure than they were. A thousand things are hidden yet, and not a hundred known. Once upon a time I read the speech which a famous doctor and baronet made to the students at the opening of a new hospital. That was many years ago: the speech was of the time when many wise men were unwisely cocksure. I remember that the doctor, speaking of his art as though all the secrets were known, made game of his ancestors, the ancient doctors. He told, as a funny story of their dark ignorance, the story of the old doctors who would have the patient, sick of the small-pox, put to lie in a red bed with red curtains. Now I have lived to hear a doctor of the new sort talk very gravely about red beds and red curtains, about the actinic rays and the power of colour in cases of small-pox. Therefore I, an ignorant layman, will not slip into speaking foolishly of the primrose yellow beds in Welbeck-street.

AN UNEXPECTED MESSAGE.

Mr. James Watson, of Nantwich, sends us a good example of the unexpected manifestation of continued interest on the part of those on the other side in the people to whom they have become attached here. Some few years ago a Mrs. H—, who lived not far from his home, used to get psychic messages by means of a slender cane and an alphabet card. For several mornings, she was much perplexed by reason of some foreigner monopolising her time with what to her was unintelligible gabble, to the exclusion of communications from others from whom she wished to hear. She consulted Mrs. Watson, who advised her when the unwelcome visitor next manifested to take down what she could of his communication and bring it for her to see. Two days later Mrs. Watson received another call from Mrs. H—. The foreigner had, she said, come again that morning and she had asked him what he wanted, as she could not understand his motive in taking up so much of her time. In reply he asked her to take down what he was going to say and show it to Mrs. Watson, who was (he said) a very dear friend of his. Mrs. H— then handed Mrs. Watson a scrap of paper on which was written "With loving greeting to dearest Ma, from her boy, Kantahella." Mrs. Watson's delight on receiving this message could hardly be described. Kantahella was a native of Ceylon who long before had paid a visit to this country, staying the greater part of the time in the home of the Watsons, with whom, being a very lovable young fellow, he had become a great favourite and to whom he was in turn much attached, calling Mrs. Watson his "English Ma." The Watsons had received one letter from him after his return to his native land; then, after the lapse of several months came the news that he had died of fever.

A daughter of Mr. Watson's writes to confirm her father's statement, and to add that she was herself in the house when Mrs. H— brought the written message to her mother.

LETTERS TO THE EDITOR.

"The Late Rev. William Stainton Moses."

SIR,—It would have been more gracious and candid on the part of Mr. Evans had he added in his letter given on page 318 that I had expressed my regrets to him that I had, with no intention of *suppressio veri*, omitted the word "posthumous" in my quotation from Mr. Andrew Lang's letter to the "Pilot" of November 23rd, 1901.

Not being versed in the subtleties of Spiritualistic explanations as to the risk of having to deal with mischievous incarnates, short-circuiting messages from the Beyond, I was honestly ignorant of the importance attached to the term "posthumous." I did not know that such pranks were possible in the spirit-world. But we all live and learn.—Yours, &c.,

EDWARD CLODD.

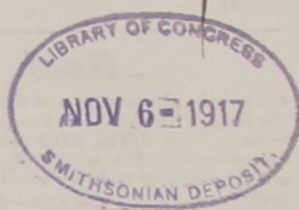
Aldeburgh.

October 7th.

To the last issue of the "Sunday Times" Sir Wm. Barrett contributes the first portion of an article, "Does Death End All?" in which he relates a remarkable development of the Hugh Lane case of an evidential character. He refers to those "ferocious and distinguished sceptics," Mr. Edward Clodd and Dr. Mercier, both of whom are represented in the correspondence columns of the journal by characteristic letters. Mr. Clodd's letter contains an allusion to Dr. Crawford, of Belfast, on whom he contrives to cast a slur by the ingenious method of giving the doctor's degree (Doctor of Science) in inverted commas!

MR. MAX PEMBERTON is conducting "An Inquiry into the truth of Spiritualism," the results of which he is giving in a series of articles in the "Weekly Dispatch." Mr. Pemberton's name as an author and journalist is well known, but, although a Press experience is an excellent equipment in enabling one to form swift and accurate judgments on men and things, we hardly think that it is all that is necessary to make an ideal investigator into the subject. However, we have no reason so far to complain of the inquirer. In the last issue of the "Dispatch" he relates an interview with Mr. Vango, and shows a distinct fairness, frankly admitting the correctness of anything in Mr. Vango's descriptions which he found to be true, and studiously avoiding the old methods of pre-judgment and ridicule of anything not at first intelligible.

Light:



By Transfer
NOV 17 1917

A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,919.—VOL. XXXVII. [Registered as] SATURDAY, OCTOBER 20, 1917. [a Newspaper.] PRICE TWOPENCE.
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Ouija Boards and Crystals are not obtainable until after the war, the makers being now on war work. "Spirit Identity" and "Wallis's Guide to Mediumship" are both at present out of print. The few remaining copies of "Spirit Teachings" can be had for 5s. 5d. each, post free, from **LIGHT** Office, 110, St. Martin's-lane, W.C. 2.

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The Spiritualist Education Council announce that they have postponed the opening session until November 14th and not on October 31st as announced last week.

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Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in **LIGHT**, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of **LIGHT** for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Witthall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "**LIGHT**."

D. ROGERS, Hon. Secretary.
HENRY WITTHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1918.

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For further particulars regarding the work of the Alliance apply to the Secretary.

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LIFE OCT. 23RD.—Evidence for Survival as furnished by the investigations of the Society for Psychical Research.
W. W. Bagdally, Esq., Member of Council, S.P.R.

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A Journal of Psychological, Occult, and Mystical Research.

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No. 1,919.—VOL. XXXVII. [Registered as] SATURDAY, OCTOBER 20, 1917. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

An authority on colour treatment for the sick is reported as saying recently that brown is to be avoided, because it is the "colour of decay." Reading that statement one thought of the vast number of young healthy brunettes and of the golden browns in Nature—associated with anything but sickness—which so delight the soul of the artist. These rough and ready distinctions are misleading. White is also a colour of decay, so are blue and green and purple, as all who are familiar with the phenomena of decomposition can testify. The colour expert was giving an unbounded application to a fact which needed to be stated within precise limits. That is a small instance of a great evil. Larger examples come readily to mind in all departments of the world's life, but especially in connection with psychic facts. One of the reasons that these are amongst us to-day and insistently pressing on human attention is because the time has arrived to methodise them—to reduce them to precision and intelligibility. And to do this efficiently it is necessary to be not merely impartial but rigidly exact.

Let us from this standpoint examine the recent pronouncement of Mr. Edward Clodd, who, as an exponent of the materialistic view of life, stated that *all* communications purporting to come from discarnate spirits are "nauseating, frivolous, mischievous, spurious drivel." That is an instance of the way in which a distinguished intellect can be swayed by emotional bias. That little word "*all*" converts what might have been a partial truth into an absolute misstatement. If Mr. Clodd had used the word "*some*" instead of "*all*," we should have had to admit that there was a basis of fact in the charge, although stated in extravagant terms. (As the Rev. Ellis G. Roberts pointed out, one does not know what exactly is meant by "*spurious drivel*.") And we should have made the admission without fear or favour, remembering that it is no less true of statements of a purely mundane character, and consequently loses all its point as an objection to the reality of messages from extra-mundane sources. It would have done Mr. Clodd's case less harm to have stated the facts fairly instead of exaggerating them; but he and those who think with him have to defend, to "*bolster up*," a partisan view. We who are concerned (or ought to be concerned) with nothing but the truth about things, whether it tells against our position or not, can be free of these hindrances. We have no need to trim or adapt anything to our own purposes. We have only to be as accurate as possible in our statements. Truth can be trusted to tell its own tale in its own plain way, our

task being less to proclaim her message than to clear away all obstructions, whether from within or without our movement, to that plain utterance.

Probably no man could be found better fitted to give us a "*Handbook of New Thought*" than Mr. Horatio W. Dresser. His apology for the work bearing this title which he has just issued (G. P. Putnam's Sons, 6s.) is that New Thought has not yet borne the test of definition, comparison, and systematisation, and that his book at least makes an attempt in this direction. Its conclusions have, he declares, borne the test of many years of investigation. The claim of New Thought to reveal life as a whole in a new light is well set out in the following passage:—

Beginning to think of yourself as a spirit using the body as an instrument, you will presently realise that the real conditions in which you are placed are not imposed on you from without, but bear intimate relation to your state of development. . . . The world is not a hostile field in which warring forces prey upon you without any relation to your interior states, but is a universe of law and order, a true unity or system. There is no evil as an independent reality contending with the good and in danger of overwhelming the race. Nor is there any such entity as "*disease*" existing independently and attacking people, whatever their condition. Neither disease nor evil is attributable to our Creator. God made us to be good. He meant us to be healthy, and has provided all the conditions and forces essential to the maintenance of health. Our troubles are of our own making, through ignorance and a wrong attitude towards life. . . . The true philosophy of life is an abounding optimism. . . . Hence the first consideration is the changed point of view which gives this line of thought its character; the next is the practical method in which emphasis is placed on silence, affirmation, realisation, the therapeutic practice of the presence of God.

Miss E. M. Holden has woven another of her graceful little chaplets of verse—this time in honour of the national bard. "*By Shakespeare's Shrine*" (The Dolphin Press, Spring Gardens, Brighton, 1s. *net*) is dedicated to the widow of that keen student of Nature and charming writer, the late Leo H. Grindon. From the opening poem, "*Alma Mater*," it is evident that Shakespeare's county holds certain tender associations for the poetess; on her visit she hears again the call of the Baddesley cuckoo, the larks are singing at Yarningale, and at Packworth yew she sees the mosses wet on a mother's grave. Her verses take a more joyous lilt as she calls on the fairies—"nis, neck and nixie, pert kobold and pixie"—to obey Titania's summons and attend "where Stratford sits at festival to-day":—

From the moonbeams a-quiver with light on the river,
From the woodland a-shiver with shine and with shade,
From the glen and the mountain, the fen and the fountain,
And the long yellow shore with the rolling cascade;
On a sunbeam down-slidden, a rainbow outridden,
A zephyr bestridden, a grasshopper green,
And with red-and-white posies of daisies, for roses,
Come hither, sweet sprites, at the call of your queen.

The only criticism we are tempted to make of Miss Holden's muse is that we wish she were rather less prodigal in the use of "*apt alliteration's artful aid*." It is apt enough, but we are often too consciously aware of it. The booklet is sold for the relief of war-victims.

THE PSYCHIC POWERS OF MR. BERT REESE.

Turning over the first page of a recent number of the "Psychical Research Review" (New York), we light on the portrait of a gentleman with the bald head and somewhat of the ample figure and genial aspect (though lacking the spectacles) which we associate with the immortal Mr. Pickwick. The original is Mr. Bert Reese, whose remarkable clairvoyant powers, already known among investigators of psychic phenomena on both sides of the Atlantic, were brought into special prominence two years ago by the frank testimony to their genuineness which they elicited from a judge of the Supreme Court in New York. Mr. Floyd Garrison, who writes the article on Mr. Reese which accompanies the portrait, has some amazing stories to tell of his subject. He begins by giving the text of a letter which Mr. Reese wrote from New York on March 27th, 1915, to his friend Mr. Behrendt in Brooklyn. In order to make impossible any subsequent suggestion that it was really written at a later date than that which it bore within, Mr. Reese, instead of putting the letter in an envelope, merely folded the sheet, pasted the edges together, and directed it. As a consequence the letter to-day shows the following remarkable prophecies made under the date March 27th, while the other side of the paper bears the Brooklyn postmark of the same date:—

Here are the answers to your questions: (1) My case will come up at the end of June and, as I told you before, I will win with flying colours, and an honourable discharge by Judge Rosalsky before whom I prove in open court my ability as a seer. (2) The Greenhut case will create a very unfavourable impression against Capt. G. and will bring out details which in the end benefit his creditors. (3) An unexpected, terrible disaster—the torpedoing of one of the greatest ocean steamers—will arouse the whole world and especially this city. Many prominent U.S. citizens will lose their lives in the catastrophe and only the diplomacy of Washington and Berlin will avert war between these two friendly nations. (4) Our Secretary of State will suddenly resign, and his action puzzles the world, although I could comment on it. (5) Siegel will not pay his creditors as promised, but will go to gaol as I predicted long ago. (6) Mrs. Carmen will be acquitted, and Leo Frank and Charles Becker will not escape the death penalty. (7) The affairs in Mexico will reach a climax towards the middle of July and the U.S. will be compelled to intervene.

The resignation of Mr. Bryan, the torpedoing of the "Lusitania" and the troubles in Mexico are events of world-wide knowledge, but the other predictions in the letter were all, we are given to understand, equally accurate. The case referred to in (1) arose, Mr. Garrison tells us, in this way: In February (the month preceding that in which the letter was written) a strange woman called on Mr. Reese to "have her fortune told." He gave her a sitting, told her many things, and when she offered him money, refused it. Nevertheless she had him arrested on a charge of disorderly conduct and he was found guilty in the lower court. He appealed, and in the last week in June he appeared before Judge Otto A. Rosalsky in the Supreme Court.

"The number of your watch is so-and-so," said Mr. Reese, giving the exact number of the judge's watch.

"The amount of money you have in the bank to date is so much," he continued, giving the exact amount the judge had at that time in the bank.

The first prediction in the above letter was fulfilled. Mr. Reese won his case "with flying colours," but Mr. Garrison states that the papers which mentioned and commented on the above statements of the clairvoyant did not print the most remarkable of the tests which he gave before Judge Rosalsky.

When he appeared before the judge the clairvoyant declared that he had refused money, that he had not broken the peace and that he did possess extraordinary powers and would, with permission, prove it by a demonstration or any test there in court.

His offer to prove it was taken up. A rather sceptical committee, made up of newspaper men, detectives, and two assistants from the District Attorney's Office, was chosen, and they went into an adjoining room to prepare the tests.

In Reese's absence the committee men wrote a number of questions upon small pieces of paper—none of which Reese was

allowed to see or even touch—these were then folded, sealed and shuffled, so that no one could possibly know which was which. They were then placed in a hat and Reese was summoned back into the room.

"Yes, you are going to get a rise in salary, but it won't be a large one," he said in answer to the first paper, which the reporter was pressing to the seer's forehead. "Your mother's maiden name is Electra Winans"—in answer to the second, "You want to know if Charlie Becker is guilty"—in answer to the third, "He is not really guilty." This proved that the clairvoyant had at least divined the actual contents of these sealed and folded slips of paper—which he had never even touched—and the same proved true of each one of the questions propounded. The committee members were convinced, dumb-founded and amazed! They came in and reported their findings. The court was equally amazed. The jury was convinced—likewise the judge! "You are discharged," said Judge Rosalsky; "I do not find you guilty of disorderly conduct; on the contrary you are a man of extraordinary powers."

It was one of the most remarkable trials ever held in any court. Psychic and occult phenomena were, for the first time, recognised in a court of law—they were facts to be reckoned with; and this precedent will prove of the utmost value in all cases of a like nature which may be tried in the future.

But Mr. Reese has done many other wonderful things.

He has found water, underground metals and oil, and many other substances, by simply walking over the ground, and telling the owners when, where and how to dig. He has found articles lost for months and even years by their owners. He has indicated the whereabouts of people, when no one else could find them; he has performed wonders in helping and advising those who have consulted him in the past upon all kinds of business and personal matters. In no case has he failed to benefit the person seeking guidance; in many cases his prophecies have come out remarkably true; in numerous instances he has soothed and helped those in distress—for Reese has a warm heart, and many a time has he refused to accept money from those who could ill afford to pay him for his trouble and the exercise of his well-nigh miraculous power.

How does this marvellous man perform his wonders? He, himself, does not know. He only knows that he has always had this gift; that he sees things as though written before his eyes in space; that he tells what he sees; and that a curious feeling of "congestion of the brain" comes upon him—making him almost faint at times in its intensity—and, at those times, a veil seems to be parted from before his eyes, and he sees visions of the future, scenes and pictures, symbolical presentiments—all of which he describes in his half-dreamy way.

Reese says that he feels, occasionally, the presence of his "control"—a Jewish Rabbi—who gives him information of a truly remarkable character. But this is not always the case; independent clairvoyance takes place—as well as spiritual possession—but both seem intertwined and fused in a remarkable degree in this man's truly remarkable life.

Among the scores of prominent people Mr. Reese has staggered with his demonstrations of ability as a clairvoyant are Dr. William Hanna Thompson, the eminent brain specialist and author of "Brain and Personality," and Mr. Thomas A. Edison. "Mr. Reese is the eighth wonder of the world—most marvellous"—declared Dr. Thompson.

THE FOURTH DIMENSION.

A scientific contemporary prints the following from Lieut.-Colonel E. G. Start, an officer with the Mesopotamia forces:—

I wonder whether you could find space to request those of your readers whose interest in the Fourth Dimension is such that they would care to do so, to help a British officer to while away some of his idle hours by corresponding with him on the subject.

I hope all those who have clear ideas about the Fourth Dimension will respond; they are not so numerous as to cause a breakdown in the Mesopotamian postal arrangements. And if their letters enable Lieut.-Colonel Start to discover the long-sought hyperspace, and endow our troops with fourth-dimensional qualities, the rest is easy.

No matter how tight a corner a fourth-dimensional army might be in, it could get out of it *via* the Fourth Dimension. For in fourth-dimensional space, any enclosed space could be left or entered without the formality of going through the surrounding surfaces, the links of a chain could be separated without opening them, and the most complicated knots unfastened without interfering with the fastened end of the rope.

—"Daily News,"

"WAS IT A CASE OF POSSESSION?"

A STRANGE STORY.

Some unusual features characterise the narrative under the above title, with which, in "The Treasury" magazine for September, the Rev. T. J. Hardy, M.A., concluded a series of "true stories of the supernatural." We will attempt a summary. The cottage in which Mr. Hardy was living at the time of his story had, he tells us, an annexe raised on piles a little above the level of the ground, and in this room, as it was larger and more airy than any room in the cottage itself, he slept in the summer months. One night, as he was about to retire, he was startled by loud knocks under the floor. He went out and searched all round the premises without discovering the cause. Hardly, however, had he returned to his room when the knocking was repeated, and now not only from under the floor but from the matchboarding beside the bed. It was succeeded by a tap at the window, on opening which he discovered little Janet Martin, the younger daughter of a keeper who lived at a cottage on the other side of the lane. She knew nothing of the other noises, but had called to beg the minister to come at once and see her sick sister. Locking his door behind him he left for the Martins' cottage. Nellie, the invalid, though twenty-seven years of age, was a poor, stunted little creature who had never been able to contribute to the earnings of the family. She was now lying on a sofa, and, as he entered, her eyes met his with the terrified look of some animal brought to bay. He could get no word from her. Her teeth were tightly shut behind her drawn lips, and she only stared at him as if unconscious of what he was saying. The mother explained that Nellie had astonished them all that morning by getting up betimes and doing some house work. She had greeted her father when he came in from the coverts with unusual brightness and affection. Then at breakfast they suddenly observed her staring straight before her, with clenched teeth and lips drawn back hideously, and she had remained in that condition ever since. Mr. Hardy, feeling that medical aid ought to be summoned at once (the father was absent on night duty), went home to fetch his bicycle. No sooner had he entered the cottage than the knockings began, not as before, here and there, and at intervals, but all around him and furiously. Mounting his machine he spun along the moonlit road to the residence of the doctor who gave him a sleeping draught for the patient. This he delivered at the Martins', and then returned to his room. Everything there was as he had left it except that on the bed lay a copy of Bishop Webb's "Cure of Souls," a book he had not opened for months and which he was quite sure was not there when he left the house! As he placed the book on the little prayer desk beside the bed, there came another loud knock and the sounds continued at intervals through the night. Early next morning Mr. Hardy went across to the Martins'. Nellie was exactly as he had left her, and the mother stated that the sleeping draught had had no effect. The doctor presently called, but could make nothing of the case. In the evening he brought over another doctor from the nearest town, but he was equally puzzled. The knockings at Mr. Hardy's cottage did not recur till nine o'clock, when the servant, an elderly woman, came to the door of his study to take her orders for the next day. Suddenly a loud knock in the corridor outside caused her to perform a feat of agility remarkable in one of her age and figure, and to utter an exclamation. But the strange thing was, that on Mr. Hardy telling her that similar knockings had been going on all the previous night, she deliberately and correctly made the sign of the cross, though, as afterwards appeared when she was told of it, she performed the action quite unconsciously and without the remotest idea of its meaning. The sounds were resumed later, and were still going on when Mr. Hardy fell asleep. They awoke him at early dawn. After a pause they began again in the direction of the study. He rose and followed. They seemed now to come from behind one of the bookcases. He began removing some of the books. Then at the back of one of them came a low, insistent knocking. He took out the volume. It was a work on exorcism! He felt that light had come to him at last as to the nature of the

poor girl's affliction. A few minutes later found him again at the Martins' cottage. He knelt by Nellie's couch, and then, rising, made over her the sign of the cross, and commanded the evil spirit to come out of her "in the name of the Father, and of the Son, and of the Holy Ghost." To his great chagrin and disappointment nothing happened. However, soon after his return home little Janet arrived with a message that Nellie was better and wanted to see him. Back he went, to find the girl no longer on the couch but sitting up at table taking tea. With tears in her eyes she apologised for her past rudeness to him. When he commiserated with her on her illness, she broke in with the declaration that she had not been ill at all, only "so strange"; on each of his visits she had seen him and wanted to speak to him, but "something was sitting on her mouth and would not let her." After this she lay down again and fell into a long and healthy sleep. Subsequently Mr. Hardy got her away for a few weeks into a convalescent home. When she returned her friends hardly knew her. She had actually grown a couple of inches and had become a sprightly and capable young woman. "At the present time," adds Mr. Hardy, "she is in service, and I hear is about to be married!"

That, in outline, is the story, and then the narrator asks what to us seems an odd question—namely, whether anything could be stranger, on the hypothesis that the girl wanted to communicate with him, with a view to exorcism, than that her want should take the roundabout way of knocking to make itself known. It is almost as strange that he should take such an improbable hypothesis into account at all. Was Nellie acquainted with the books in his study and their exact position? Can he not conceive that any spirit beside her own could be interested in her recovery? Mr. Hardy also seems to take for granted that the disembodied spirit must necessarily be that incomplete thing, a disembodied spirit. We recommend to his attention the works of the Rev. Arthur Chambers.

THE "HIBBERT JOURNAL."

The "Hibbert Journal" for October possesses an especial interest for us as containing the reply of Sir Oliver Lodge to Dr. Mercier. In the course of his remarks, Sir Oliver gently chaffs Dr. Mercier on the "sound and fury" which he has imported into the debate, and introduces an amusing simile from the bull ring: "He [Dr. Mercier] paws the ground and champs and snorts in the arena, but the picador is in the gallery watching the performance."

(One suspects that in Dr. Mercier's view, it is *he* who is the picador, while Sir Oliver enacts the part of the bull!)

In so far as an expert psychiatrist warns feeble-minded people from dabbling in unusual mental peculiarities he is entirely within his rights, and I for one am with him. But I sometimes wonder whether an alienist is not liable to detect too widely the prevalence of feeble-mindedness.

Thus Sir Oliver, who goes on to point out that "it is not necessary to be a scientific or even an educated person to be gifted with robust common sense"; consequently there is no special necessity to warn healthy people from a subject of general interest or "from gaining first-hand experience of truths of singular importance to humanity."

A certain number of unbalanced and emotional people do dabble in the subject, and these I would try to discourage. Dr. Mercier's article may serve as a bogle to frighten them with.

Sir Oliver has a happy knack of anecdotal allusion. Here is a reference to Dr. Mercier's forcible style and to his complaint that Sir Oliver is "conducting a raging, tearing propaganda":—

It reminds me of the shout of the conductor to the driver of an omnibus wherein, after a prolonged wait, a mild old gentleman ventured to say, "Conductor, do you think we might be moving on?" "Drive on, Bill; 'ere's a hold gent inside a-cussing and swearing like anything!"

The other articles in the magazine deal as usual with weighty philosophical issues. Professor Jacks discourses of "The War-made Empires and the Martial Races of the Western World"; the Countess of Warwick writes on "Peace—and What Then?" and there are articles on "Doctors, Lawyers and Parsons," and "Telepathy as Interpreting Christ," by the Right Rev. Bishop Hamilton Baynes and the Rev. Dr. Skrine respectively.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, OCTOBER 20TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *Light*, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of *Light*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*Light* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and *Light* can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

THE GREAT ADVANCE.

In the able article he recently contributed to *LIGHT* on "Spiritualism and its Critics" the Rev. Ellis G. Roberts rightly insisted on the tremendous importance of the inquiry. The critics, as he remarked, "do not realise the responsibility of the position they have volunteered to assume." This is a reminder to be noted not only by the critics but also by the followers of the subject. The claims of Spiritualism are now reaching a phase in which they must undergo the crucial tests of intelligent examination. There is no safety any more in easy-going methods, slovenly statements or the facile acceptance of ideas which will not bear the close scrutiny of clear minds. It is a time of sifting and testing, in which things worthless or defective must inevitably be exposed for what they are. We have seen how this advance in intelligent inquiry acts when it is a question of examining the arguments of the opposition. They are tested and, when found wanting, contemptuously dismissed even by those who have no partiality for the subject attacked.

The times are too serious now for insincerity, make-belief, or any form of shallowness, however amiable. As for any closed systems of religious belief or philosophy, they are likely to be subjected to a degree of pressure which will be extremely uncomfortable for all who hold by them. The closed system—the doctrine which claims that the last word has been spoken concerning it—has had its day. It has also had its uses. It has been the wayside inn of the pilgrim, and the refuge of the weak and spiritually shelterless, but it is not to be an abiding home. When time and the great tempest now raging have done their work upon it, it will be no longer habitable. Its inmates will be driven forth at last, not to be at the mercy of the elements but to win to those higher levels where the fury of the storm can no longer reach them, since they will have mounted above it and left it finally behind.

That age-long parable which makes life a pilgrimage has become trite and wearisome by incessant repetition. Like many another "wise saw" it has lost its savour because of the perpetual contemplation of only one aspect of it. Some ancient truths, indeed, have become so staled by use as to bear the name of platitudes and to look almost grotesque when stated in the forms in which they have become crystallised. Turn them around, give them a finer form and a fresh application, and it is as though the thing had become magically transmuted. We seem to have dis-

covered a new truth. But the new truth is only another aspect of the old.

Life as a journey remains a true picture; but now we have outgrown some of the old and childish conceptions of the idea. We see it with clearer eyes, with minds aided by the discoveries of thinkers in every department of thought, religious, philosophical and scientific. The old fables that surrounded it are outworn. We now see the journey as the natural and orderly course of evolution from the animal man to the spiritual man. We are to-day at the stage when progress is becoming more dependent on our own efforts and less upon those forces which belong to the instinctive and involuntary processes. That in itself means a tremendous advance. We emerge towards independence, self-direction. We stand less in need of props, leaning-posts, guides and refuges. But the situation has its responsibilities, and they are serious. Every false step avoided means an increase of confidence. We want to walk, and not merely to stumble, forward. Hence the need both of true balance and of firm steps, especially at the start. Caution, decision and precision may be painful at the beginning, but they will repay us a thousandfold as we proceed, when they have become second nature to us and are exercised without conscious effort.

Since this applies to all human activities it includes that part of them which we have made especially our own, the discovery and investigation of the things which belong to realms beyond the physical stage. Our steps must be careful, definite, firm and true. Hasty, reckless or indifferent methods will not be fatal to progress, but they will entail an exorbitant cost in time and pains. We may have to retrace our steps, and blunders will have to be paid for in loss of confidence and loss of courage. Mentally and spiritually all the world is afoot to-day. There has been a great awakening of dormant souls, and some of them show the possession of clear vision and strong purpose. If we move steadily along the right road they will join us readily enough. If we do not, they will soon find it out, and then—we may have to follow them!

"A PURELY INSTRUMENTAL MEDIUM."

Dr. Abraham Wallace writes:—

The other evening I was re-reading that remarkable book, "Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe, published in America in 1873, and was specially impressed with the statements made to the author through the mediumship of Mrs. Mary J. Hollis, containing a prediction of wireless telegraphy, which has been in these later days fulfilled as a result of experiments made by Hertz between 1885 and 1889, when the so-called Hertzian waves were demonstrated.

In discussing inventions this question is put to the controlling intelligence: "Had you the electric telegraph in the spirit world before it was discovered by Morse?" "Yes; and as fast as we can find better mediums than Morse, we give our improvements. To him was given as much of the principle as he could make use of in constructing his machine," &c. . . . "Can you improve on our present system of telegraphing? or have you anything better in the spirit world?" . . . "Have you anything more perfect than metallic wires for conveying electric currents?" "Yes; we have electric currents without the wires." . . . "The time is near when, with an improved instrument, these celestial currents will be utilised for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the spirit world."

The entire communication is worth reading, but the last paragraph is especially interesting in connection with the very pertinent remarks contained in last week's "Notes by the Way," *Light*, p. 321, as to Mr. David Wilson's experiments and Dr. W. J. Crawford's expressed desire for a "purely instrumental medium." We must look forward with hope, and I think with some degree of confidence, for the coming of that improved instrument therein predicted.

THE LATE MR. J. W. SHARPE, M.A.

AN APPRECIATION AND SOME REMINISCENCES.

BY F. HESLOP (AUTHOR OF "SPEAKING ACROSS THE BORDER LINE").

In company with Mr. Sharpe's many friends, I would like to express my warm admiration of his character as a man and as a mystic. He and his wife twice visited me in my home in the New Forest; we also saw them frequently when staying at Bournemouth, and they both became very dear friends of ours. Mr. Sharpe had my sincere admiration for his great learning, and for his almost childlike humility regarding his wonderful gifts.

I remember his telling me that on one occasion, when sitting quietly in contemplation at Brockenhurst, the whole landscape seemed to be swept away and a lake took its place. Then the lake-dwellers of a past age appeared, dressed in skins, and erected their houses on posts driven into the lake. Then suddenly he saw himself as a lake-dweller, dressed as they were and working amongst them, until the scene melted away, and the open fields and forest trees again appeared. Such experiences as the above were common to him, and sometimes in the silence of the forest he saw the elves and fairies disporting themselves. He had great powers of psychometry. When holding anything in his hand he could give long accounts of the lives of those who had owned the article; but, in addition, he could, while otherwise normal, become temporarily the person to whom the article belonged. Thus, I remember that, when holding my ring, he immediately felt possessed by my personality, even to my very clothing about him. In this condition he described a series of events in my married life (previously unknown to him), even to my presence with my husband at a fancy-dress ball. My husband's unusual costume puzzled him greatly. Then he described in detail my house by the river, our fishing expeditions together, until suddenly he said: "Oh, now I come to a great blank, an awful grief!" and after that I could get no more. This was when my husband passed away in the house by the river.

Often in the quiet hour between the lights he would tell us of spirit-friends he saw in our midst and give many messages from them. He had the power to see and identify our friends in their spirit-forms; my husband told me it was unnecessary for them to show themselves in human shape to Mr. Sharpe, as his clear spiritual vision made many things plain to him that are hidden from most psychics. I have known him to be able, when holding a letter, to hear conversations which the writer of it had held with others, as if a telephone receiver were at his ear.

Great was the beauty of his mystical vision, and great his ability to interpret such experiences in others. I corresponded frequently with Mr. Sharpe, and usually when he was writing to me, my husband would come and send me some message of encouragement and affection.

Shortly after his death Mr. Sharpe came to me and gave the following details of his passing: "I came over so suddenly that I was amazed to find myself here, and that this time I had really come to stay. I was just walking along when I felt a sudden pain in my heart, and then realised I was falling. When I awoke I could not think what had happened to me, and it was a while before I understood that death of the body had taken place." He then sent a comforting message to his wife. In a more recent letter he said, "It is so splendid here, I just long to have you all with us." And again, on the 3rd inst., I received a long communication regarding the glory of his sphere, the perfection of his health, and his joy in meeting so many eminent scientists, men of letters, artists and musicians who dwell there. So I think that we may have happy thoughts of our dear friend's promotion to cheer us while we linger in this world of shadows until the day dawns and we rejoin him over there.

"We of the romantic school of painters desire a closer study of Nature, and when we paint it is our wish to depict the inspiring and spiritual part of life—the soul. Art is nothing without soul. I see visionary objects. There is occult power guiding us. I try hard to paint the soul of the model."

—DANTE GABRIEL ROSSETTI.

THE AUTHORITIES FOR PSYCHICAL EVIDENCES.

A LAWYER'S VIEWS.

In a letter received from the Hon. Geo. W. Underwood, the head of an American law firm, he encloses an article from his pen which appeared in the September issue of "The Hamiltonian," a Chicago magazine. It is entitled "Psychical Research and the Survival of Individuality," and includes a "defence of the view expressed by Sir Oliver Lodge in his book called 'Raymond.'" As much of the material in the article is of a kind familiar to readers of LIGHT, it is not necessary to deal with the whole of it, but we think it may be useful, especially to those who are not well acquainted with the history of our subject and some of its leading authorities, to give the following. It is advanced by Mr. Underwood as a reply to the assertion of some foolish critics that Sir Oliver Lodge is a man of unusual mind and that his acceptance of psychic evidences is due to his mental peculiarities:—

Amongst the great scientists of this country [the United States] who investigated and adopted the Spiritistic theory and wrote scientifically about it, was Robert Hare, the noted chemist, born in Philadelphia in 1781, who filled the chair of chemistry in the University of Pennsylvania there from 1818 to 1847. He invented the oxy-hydrogen blowpipe and the galvanic calorimeter and also devised improved forms of the voltaic pile. He published an elaborate work with diagrams in 1855 entitled, "Spiritualism Scientifically Demonstrated"; a copy of this valuable work, now long out of print, is in the Chicago Public Library.

Another psychical researcher is Sir William Crookes, born in London in 1832, British physicist and chemist, and the inventor of the radiometer. Sir William Crookes is a trained physicist, skilled in investigations and of world-wide reputation, an authority of the first rank on sanitary questions. His method of producing extreme vacua gave a great impulse to incandescent electric lighting. His original research in chemistry and physics led to the discovery of the metal thallium in 1861 and the process for separating gold and silver from their ores in 1865 and of important discoveries in molecular physics and radiant matter. He made psychical investigations in his own house in the light in his own library to which he kept the key, and in which library the medium was not permitted except during the investigations. After his investigations he made a formal report of his four years of inquiry in psychical phenomena. This report, which sustains Sir Oliver Lodge's views, is published in full in a book written by Dr. Isaac K. Funk, called "The Widow's Mite"; a copy of this book also is in the Public Library in Chicago. In an address by Sir William Crookes as President of the British Association for the Advancement of Science, as late as the year 1898, he said, "I adhere to my already published statements. Indeed, I might add much thereto."

LATER SCIENTISTS WHO SUPPORT SIR OLIVER LODGE.

Professor William James, of Harvard, probably one of the greatest psychologists the world has known to this day, publicly stated that the Spiritistic theory seemed to him to be the best all-round explanation.

Professor James H. Hyslop, who occupied the chairs of ethics and logic covering a period of nine years in Columbia College, and who is and for some years has been Secretary of the American Society for Psychical Research, says:—

"The residual phenomena of human experience have been neglected and their significance ignored. The blame must not be shifted upon Nature, but upon the pride and stupidity of the respectable classes. They fought Copernican astronomy, Newtonian gravitation, Darwinism, the existence of meteors, and hypnotism. Then when they were proved they appropriated them as their own and made it the mark of intelligence to believe them.

"If a future life is a fact we cannot disprove it by laughing at phenomena that we do not like. Our aesthetics have no more to do with the fact than they have with the eclipse of the sun or with the existence of disease. Emotional contempt of the facts is no more legitimate than the condemned emotional interest in a future life, and if it be a fact we shall not escape it by cultivating indifference to its truth."

Professor Hyslop, in one of his books, prints the dialogue of conversations held by him with his (so-called) deceased relatives. The American Society for Psychical Research above mentioned is making rapid progress in the work of developing this science in this country, and the result of the investigations conducted by it supports the views of Sir Oliver Lodge.

Sir William F. Barrett, professor of experimental physics in the Royal College of Science for Ireland, after a wide and varied experience extending over more than forty years of investigation in psychical research, supplements in the most striking manner the evidence of survival after death adduced by Sir Oliver Lodge and published in his book "Raymond." Very recently Sir William F. Barrett published his views and conclusions in a book entitled "On the Threshold of the Unseen."

At this point it may be permissible to remark that the reality of psychic phenomena is being tested and confirmed by men of great intellectual attainments whose names, although comparatively unknown in connection with the subject to-day, will hereafter be added to the long list of distinguished minds to whom appeal may be made by those who wish to use this argument—a very compelling one in many cases.

Of *LIGHT* Mr. Underwood writes, and his remarks may be quoted without vanity:—

For thirty-seven years there has been published in the city of London a newspaper called *LIGHT*, contributed to by men of science and learning, and a vast amount of information has been gathered by and disseminated through it, of which we in this country have been either too busy, or too indifferent, to take notice.

In his concluding remarks Mr. Underwood says:—

If anyone feels that Sir Oliver Lodge's views are "aberrations from the real path of science," due to his peculiar mentality, how can we account for the fact that the same conclusions are reached after lengthy and continuous independent investigations and experiments by other eminent scientific men, including chemists, professors of ethics, psychology and logic, and physicists of great experience; yet all men of different training and mental make-up?

Does it not appear that the time has come for science and religion to progress hand in hand in the development and complete solution of this most important subject?

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (II. Cor. iv. 18.)

THE USES OF PSYCHICAL SCIENCE.

A new field of psychical and archaeological research is suggested in a book announced by Mr. Blackwell, of Oxford, entitled "The Gate of Remembrance: Being the Story of the Psychological Experiment resulting in the Discovery of the Edgar Chapel at Glastonbury," by F. Bligh Bond, F.R.I.B.A., whose discoveries as director of the excavations at Glastonbury Abbey began in 1907. It is claimed that the author directed his searches by the aid of communications received through automatic writing, which revealed facts that could not have been deduced from any existing data.—"The Times" Literary Supplement.

AURIC LIGHTS.—"Has it been brought under your notice," writes a correspondent, "that at table sittings a faint phosphorescent light can be seen in the dark issuing from the point of the sitters' fingers and in small waves up to the wrist?" The inquirer adds that during a séance at his house he and a scientific friend noted the phenomenon as an interesting feature of the proceedings. We have certainly heard of this luminosity, but only as something discernible to the eye of clairvoyance, except in the case of powerful magnetic healers whose hands occasionally emit a light plainly perceptible to everyone present.

SPIRITUALISM AND THE CHRISTIAN IDEAL.—Mr. R. A. Bush's pamphlet, "The Place of Jesus Christ in Spiritualism," which has just reached a second edition, is an earnest and eloquent protest against the attitude of some Spiritualist societies, at whose meetings Jesus is not only ignored but practically repudiated. The knowledge revealed through spirit intercourse does not, Mr. Bush maintains, any more than any other knowledge, necessarily work for man's spiritual uplifting. To make it thus work it needs the force which is known as the religious spirit. That spirit usually centres round one who was the living embodiment of the current highest conception of man, and such a one, in a supreme degree, is Jesus. The ideal of modern Spiritualism is the same as the Christian ideal as taught by Jesus, and is associated with His name and person. The pamphlet can be had for 3d. post free of the author at his address, Holt, Morden, Surrey.

FROM OVER THE BORDER.

ANOTHER SOLDIER'S RETURN.

The following account of the return from across the "Bridge of Death" of another of our soldier lads (writes Mrs. E. A. G. Colles), will, I hope, comfort some mourning parents, and I am permitted to make it known for that purpose while withholding names.

The soldier referred to, who enlisted in 1915, was twenty years of age when he died on May 6th last of a severe gunshot wound in chest and lungs, received while in action on April 25th last.

A most loving and unselfish son and brother, he joined with these gentle and domestic qualities the finest courage and daring, as proved by the words of his commanding officer, who writes: "He was one of my best men. His work on the day of attack was splendid, and he showed utter disregard for personal danger."

This same self-forgetfulness showed in all his letters to his mother, and when two postcards, dictated but not written by himself, reached her to say he was wounded, they only told of a light injury about which she was not to worry, the fact of a grave wound in the chest and broken ribs and ankle being carefully concealed from her.

It was on the night of May 6th that she had a vivid dream, in which she saw him very well and bright, and was awakened by his voice calling her loudly: "Mum, mum, I am here. I'm all right, don't worry about me! I can see you quite plainly, but I can't touch you—there's all this—('water' she thinks was the word) between us."

A week later came the War Office letter announcing his death on the very night on which he appeared in her dream.

A mate of his afterwards wrote of having seen him when first brought into the Clearing Station as looking extraordinarily bright.

Some time after hearing of his death a neighbour of the family on whom the young soldier had often called, being on affectionate terms with her and her children, was washing up in her back kitchen. He was not in the least in her thought at the time. Suddenly the back door opened, apparently without cause, and, looking up, she caught sight of the lad, whom she at once recognised. He looked unusually well and happy, and was dressed exactly as she used to see him, in the same suit and soft hat.

Very startled, she ran into the front kitchen where her husband was, and, sinking into a chair, exclaimed, "I have just seen Bertie!" Naturally her husband treated her as hysterical, pooh-poohing her folly, but she remains fixed in the conviction that it was the dead soldier himself, or rather he who "was dead, and is alive again."

"LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations to this fund:—

	£	s.	d.
Mr. Joseph Appleby (Defence Bureau) ...	5	0	0
Kaye ...	2	2	0

MR. R. STOTT, of Wakefield, in a long communication, criticises unsparingly the low general standard, both spiritual and mental—especially the latter—which he finds prevailing alike among speakers and members in the ordinary Spiritualist society, and urges the need on the part of all students of Spiritualism and its phenomena of accurate and precise investigation and a careful compilation of the data obtained, as affording the only sound basis on which a superstructure of philosophic theory can be erected. He regards it as a standing disgrace to the movement that no attempt has been made to purge its ranks of all except those whom he calls "intellectual knowers" of the things they profess and advocate. This is rather drastic. It would seem to suggest that no man or woman should be permitted to take the name of Spiritualist without having passed an examination in logic. We are more at one with him when he alludes to the sad lack at some Spiritualist services, so-called, of any real devotional element such as one expects to find at an ordinary place of worship. This is a very grave reproach, and ought to be remedied.

A TOUR AND SOME OBSERVATIONS.

We have received from Mrs. Jennie Walker, the Canadian medium and speaker, an account of her six weeks' tour under the auspices of the Southern Counties' Union. It is too long to give in its entirety, but her remarks on local societies will be of interest to many readers:—

At Brighton we had the pleasure of introducing, and carrying through, a "Faith Tea," which proved a great success as a sermon, and also benefited the society's funds, for the friends responded sympathetically in money and in kind, and were highly appreciative of the novelty.

Bournemouth Church showed harmonious conditions and cordial co-operation, which greatly helped to make the tour a pleasure and the work successful. Paignton has the natural beauty of its position on Tor Bay, and the spiritual beauty of active service. This, and the one at Plymouth, were first visits, and regrets were expressed, shared by the speaker, at their short duration.

Thomas-street Church, Bristol, is well led, well worked, and is well appreciated in the community. Large audiences gathered at every meeting, in spite of, perhaps, the wettest week on record.

At Southampton two societies shared, and as elsewhere the meetings were most successful, a return visit being called for at an early date.

Southsea, last on the list but not least, was again a mission of splendid meetings, exceptionally so even in one's experience of good meetings there. The whole tour was a delight in execution, every visit a real pleasure, leaving none but satisfactory reflections and offering keen anticipations of renewal, since re-engagements have been booked for Brighton, Bournemouth, Southampton and Southsea, besides two extended tours for the Southern Counties' Union arranged for March and for November, 1918.

Fragrant memories remain alike of the services, the leaders, the workers, the inquirers, the seekers after truth; of the contact with old friends, of the formation of many new friendships, destined, one hopes, to blossom and thrive; of hosts and hostesses, hospitality, care, attention, of a high type of cordiality and kindness; and, finally, of opportunities at once gratifying, memorable, and spacious, of giving to the cause one's best in service.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 22ND, 1887.)

"THOUGHT-READING" IN EXCELSIS.—Mr. Stuart Cumberland has been discovering "the most beautiful woman in Cardiff" by means of thought-reading or otherwise. The "celebrated thought-reader" was blindfolded. Two thousand people followed in the wake. The fair sex was in an agony of expectation. . . . The performer at length rushed violently at a certain door and knocked vigorously at it. Naturally the frightened inmates refused to open until a parley through the keyhole removed their scruples. . . . The prettiest woman was in the house, owned the soft impeachment, and one Mr. Trounce gave testimony to the fairness of what had been done.

SPIRITUALISM IN THE PRESS.—The "Sunday Times" of Sunday last contained Sir William Barrett's second article on the question, "Does Death End All?" These articles are amongst the most valuable contributions that have yet been made to a discussion of Spiritualism in the Press. In his first article Sir William dealt with some concrete evidences; in the second he sets out some of the philosophic and scientific aspects of the subject. In the correspondence under the heading "The Unseen World," Sir Charles Fryer, Mr. Grant Richards, Mr. A. W. Orr, Dr. J. H. Clarke, Mr. A. P. Sinnett, Mr. Edward Clodd and others take part. Continuing in the "Weekly Dispatch" his "Inquiry into the Truth of Spiritualism," Mr. Max Pemberton quotes extensively from "Private Dowding," which he finds to be an arresting book, in spite of the absence of any evidence for the actual existence of Private Dowding.

THE CASTING OUT OF FEAR.

Madame Rousseau, in the course of a long and thoughtful communication dealing with the importance of maintaining a right mental attitude, and the influence which different thoughts and emotions have on the body, gives the following instances of the effects of fear:—

Not long ago a Zeppelin went sailing over Paris, dropping bombs as it passed. No one was killed or even seriously wounded by the explosions, but after the danger was over a woman was picked up quite dead. Her body bore no external trace of injury: she had simply been killed by fright. A train-smash occurred one day in Illinois, U.S.A. A number of passengers were seriously injured, but many escaped without any physical harm. Yet among the latter there were at least a dozen who afterwards developed paralysis of arms or legs. The mere idea that they had been hurt had so deranged their nervous systems that paralytic symptoms naturally supervened.

Similar cases are occurring every day, giving point to the emphatic statement of a leading American physiologist (Professor Dearborn of Taft's College), that "for every man crushed by a falling rock or an overturned car dozens are crushed by mental objects, such as fears, feelings and volitions." Our correspondent notes the gratifying fact that doctors, physiologists and specialists are waking up to the discovery that they must study the realm of mind if they would find the cause of disease:—

Again and again it has been proved that fear, anxiety, or despair has brought about a fatal issue to some illness or accident from which the patient would otherwise have recovered. Moreover, the world is, and always has been, full of physical wrecks, whose illness and invalidism have been solely due to the destroying thoughts on which the unhappy sufferers had permitted their minds to dwell. God's will for His children is health, happiness, and harmony here and now. The right attitude of life is one of triumph, of looking for and rejoicing in the good that may be discovered in everything and every-body.

Every thought becomes manifest in outer form, and herein lies the secret of the consummation of all our aspirations. It is well with us when we think good thoughts and act on them. The power upon which we draw is limitless and inexhaustible, and with it there can be no possibility of failure.

"Thou must thyself be true if thou the truth wouldst teach; Thy soul must overflow if thou another soul wouldst reach. It needs the overflowing heart to give the lips full speech. Think truly, and thy thoughts earth's pensioners shall feed; Speak truly, and each word of thine shall be a fruitful seed; Live truly, and thy life shall be a great and noble creed."

FURTHER VERIDICAL MESSAGES.

In LIGHT of the 15th ult. (page 295) we printed a veridical message obtained by a lady correspondent, L. M. B., by automatic writing. She now sends us the following communications received in a similar manner from a relative who was officially reported "missing" on April 9th, 1916, but was later unofficially reported "killed":—

August 9th, 1916.—"About Captain Marton, he is over here. . . . I've seen him . . . he is happy, except for his father."

Note.—A Lieut. Marton was in the same regiment and attack as the automatist's relative, and officially reported "missing" on the same date. Nothing more was known of Lieut. Marton or of his family by the automatist. No news of Lieut. Marton has yet been received (September, 1917).

September 5th, 1916.—"Marton wants father helped."

Note.—Lieut. Marton's father, Colonel Marton, was quite broken down after his son's supposed death.

October 3rd, 1916.—"Everyone dead; surrendered to the enemy and was killed."

Note (from a letter): "The whole division was practically cut to pieces."

October 16th, 1916.—"I want help for father . . . send my love only . . . Ethel so anxious to-day, and father so ill, and . . . and . . . what can I do? Marton so agitated . . . can't do more now . . . such strain . . . you will help as you think best . . . I am relieved."

Note (from letter): "Colonel Marton was taken seriously ill in the street on Saturday, October 7th, and very nearly died. He had a serious relapse on October 14th."

Ethel was the name of Lieut. Marton's only sister.
October 16th, 1916.—"Ethel went a week ago . . . she was away from home."

Note (from letter).—"Ethel Marton had gone away on a visit some days before her father's attack, and was recalled."

October 16th, 1916.—"Sylvia feels . . . Marton. . ."

Note.—Lieut. Marton's governess when a boy was Sylvia. He was very fond of her. She had been dead for some years.

October 23rd, 1916.—"Sylvia was . . . what made it . . . a way for us. . . Sylvia Tarn . . . fresh girl . . . I like her, she is so gentle . . . Marton."

Note.—Lieut. Marton's mother thought that this referred to the governess, Sylvia Tanner by name.

Explanation.—The circumstances referred to on October 16th were unknown to the automatist at the time of writing, and great care was taken in verifying.

SPIRITUALISM IN FICTION.

My first impression of Mr. Douglas Sladen's book, "The Shadow of a Great Light," (Hutchinson & Co., 6s.) was decidedly unfavourable. One needs a considerable stock of patience to tolerate a style of narration for which the only adjective that occurs to me as specially appropriate is "flat-footed." The characters are not left to reveal themselves: they are pitched at the reader from the outset. We can almost hear Mr. Sladen bidding us catch them in succession. "Here's my distinguished author, Tancred Guiscard! Romantic name, isn't it? Got him? Then here's his unpleasant wife! Here's his lawyer! Here are the lawyer's scapegrace son and the beautiful girl whom he betrays! Here are all my puppets, and here is the tale I have made up about them. You can take it or leave it." The author's manner of telling his story, in short, is as matter of fact, and appeals as little to the imagination, as a newspaper report of a police-court case. Some relief is afforded by the unconventionality of the ideas expressed, and I found my first unfavourable impression modified later by the glimpse the story affords—it is hardly more than a glimpse—of a very sweet woman-nature; but apart from what concerns Eve and her fate, the sayings and doings of the characters excited in me no more than the most languid interest. (It is surprising, by the way, how a man of literary taste could provide his heroine with such an absurd, "give-away" surname as "Trustlove," which is more suggestive of "The Pilgrim's Progress" than of a novel of modern life.) True, Reggie Allardice's revelation, through a trance medium, of the circumstances of his death at the front, and of the wrong he had done Eve, is a vivid and natural piece of writing; the brusque style in this instance is quite in keeping with the speaker. But while I do not wish in the least to discredit the genuineness of Mr. Sladen's interest in Spiritualism—and he has evidently perused a considerable amount of the literature connected with recent psychical research, and has also acquainted himself with some of the occult lore of the East, especially of ancient Egypt—I feel that the subject does not blend well with the story, that interest in the one detracts from interest in the other. I doubt also if the element of imagination attaching to a work of fiction does not tend rather by juxtaposition to reflect its own character on a study that specially needs to be kept free from any suspicion of unreality.

D. R.

PARALLELS FROM HOLY WRIT.—H. H. M. raises the question whether, in order to bring home the truth of spiritual manifestations to those who pin their faith to the authority of the Bible, a small committee could not be formed to produce what he terms a "spiritual concordance" showing under different headings the Bible statements regarding materialisations, trance-speaking, automatic writing, &c.

Our divine origin as Sons of God, with all the possibilities implied thereby, has been pointed out to us in perfectly definite terms, but we have grown into the habit of regarding ourselves as creatures of circumstance, victims of our environment, sufferers from the buffets of fate or the stress of competition, compelled to remain as square pegs in round holes, or doomed for ever to a starvation wage, when in reality the root of our disease—for disease it is—is that we are built up of wrong auto-suggestions, suggestions that, in a world where all the vital and essential things are free, compel us to starve in the midst of plenty.—"Manual of Hypnotism," by H. ERNEST HUNT.

RADIUM AND ODYLIC FORCE.

Mr. W. J. Vanstone opened a new series of lectures at the rooms of the Alliance on the 11th inst. with a learned and suggestive discourse on the above subject. All through the ages there had, he said, been hypersensitive beings who claimed to be conscious of the invisible forces in Nature. We had been in the habit of alternately regarding these people as gods or devils, and consequently of either crowning them or crucifying them. We had evidence that they had been able to manipulate certain forces which appeared to be miraculous and which could be used for good or evil. People had said they did not believe in miracles because they would be breaches of the laws of Nature; but we had been learning of late years that we were not acquainted with all the laws of Nature and that miracles, so-called, might be perfectly in harmony with those laws. The discovery of radium had, Mr. Vanstone thought, done more than anything else to open our eyes on this matter.

Mr. Vanstone proceeded to trace the wonderful changes in the outlook of science since Dalton announced his atomic theory of matter. In the days of Tyndall, Huxley and Spencer attention was centred on matter as apart from the energy which it contained, but with the discovery of the Röntgen rays in 1895 men's minds began to busy themselves less with the atom than with the mysterious forces which they found were throbbing and pulsating within it. In 1898 came Mme. Curie's wonderful discovery. Scientists found that radium had the characteristics of life. They had to reconsider the atom, and now we had the electron theory and with it the suggestion that there is one primordial central life. From the consideration of radium and its marvellous properties, particularly its apparently inexhaustible energy, the lecturer passed to Reichenbach's researches into the strange force which he called "Od," and to the invention of the Kilner screens and the discovery that the different organs of the body gave out characteristic emanations; also to the fact that the odyllic force was affected and controllable by mental emotions. Mr. Vanstone believed that the coming race would in no far distant day be able to use these mysterious forces in ways of which we as yet hardly dreamed.

RAY BY RAY.

Truth is within ourselves: it takes no rise
From outward things. Whatever you may believe
There is an inmost centre in us all,
Where truth abides in fullness: and around,
Wall upon wall, the gross flesh hems it in.
This perfect clear conception—which is truth—
A baffling and perverting carnal mesh
Blinds it, and makes all error; and to know
Rather consists in opening out a way,
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us, where broods radiance vast
To be elicited ray by ray.

—BROWNING.

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,920.—VOL. XXXVII. [Registered as] SATURDAY, OCTOBER 27, 1917. [a Newspaper.] PRICE TWOPENCE.
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For Members ONLY.

Seance for Clairvoyant Descriptions.

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THURSDAY, November 1st—

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At 5 p.m.— ... MR. W. J. VANSTONE.

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Ouija Boards and Crystals are not obtainable until after the war, the makers being now on war work. "Spirit Identity" and "Wallis's Guide to Mediumship" are both at present out of print. The few remaining copies of "Spirit Teachings" can be had for 5s. 5d. each, post free, from Light Office, 110, St. Martin's-lane, W.C. 2.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notes of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 ls. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

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* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

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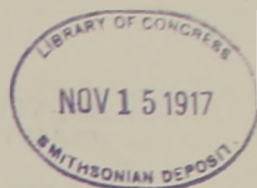
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The Spiritualist Education Council announce that they have postponed the opening session until November 14th and not on October 31st as announced recently.

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NOTES BY THE WAY.

More than once in our dealings with inquirers we have been confronted with the demand for "absolute proofs." We could only reply that our experience in this imperfect world had been that there was no absolute proof of anything. We have no absolute proof, for example, of our own existence or that of any of the things around us. Human survival of death is as well proved as anything else in the world, and a great deal better than many propositions that are accepted without question. Still, the demand for absolute proof, impossible though it be, could be received without offence—it at least showed earnestness. Nevertheless, it is worth remembering that such an attitude, if persisted in, would render all the practical business of life impossible. No merchant, for instance, could carry on his avocations for a single day if he required such proofs in regard to all his transactions—the exact truth of every statement on which he acted, the minute examination of every piece of money which he handled. In these matters common sense is more than pure logic. What we look for is not absolute proof, but reasonable assurance, and that we have.

* * * *

There have been people who have pushed the demand for absolute proof in matters quite other than psychical subjects. We recall the story of an American banker who was so impressed by a circular from a firm which specialised in the detection of spurious notes that he called in one of their experts to instruct his employés in the art. They proved enthusiastic pupils—too enthusiastic, in fact, for after the instructor had departed, the whole business of the bank was turned upside down. There were "excursions and alarms" all day long. Notes were put under the microscope or tested with acids, and pronounced to be bogus by reason of some defect or other—almost always imaginary, as it afterwards appeared. Finally, the banker, in despair, had to tell his assistants that they knew too much, and that the sooner they unlearned some of their knowledge the better it would be for his business, for offended customers were beginning to take their patronage to places where the methods were less punctilious. We fancy there are "psychical researchers" who might profitably apply the moral of that story.

* * * *

Mr. Chas. E. Benham writes:—

A leading article in the current issue of "Knowledge" mentions the fact that when in 1910 Dr. Bastian offered a

summary of his latest work to the Royal Society it was declined as "unsuitable for publication." It was an account of his experiments as to the possible production of living organisms in hermetically sealed tubes, the contents of which had been exposed to temperatures long recognised as sufficient to ensure sterility. Dr. Bastian has since then passed away and to the end orthodox science treated his work in much the same spirit of ridicule, incredulity and contempt as it now displays towards the researches of Sir Oliver Lodge, Sir Wm. Crookes, Sir W. F. Barrett or Dr. Crawford. The experimental part of Dr. Bastian's rejected paper has, however, recently been completely confirmed by MM. Albert and Alexandre Mary, who, after exhaustive investigation, have proved that the facts themselves are indisputable, whatever the interpretation may be. Without entering into the merits of the controversy as to so-called "spontaneous generation," it may be pointed out that this incident illustrates strikingly the regrettable tendency so prevalent among many leaders of science to rule out of court and treat with contempt any theories or suggestions which happen to run counter to preconceived ideas that have become canons of orthodox scientific doctrine—to reject, in short, as impossible anything which physical science fails to comprehend.

These little sidelights are interesting. They show that orthodox Science is very consistent in its methods whatever the "new thing" offered for its examination may happen to be. As a former editor of *LIGHT* tersely put it, the position taken up is represented by the formula: "It can't be, therefore it isn't!"

* * * *

As regards the movement to obtain amendment of the Witchcraft and Vagrancy Acts, it seems clear enough now that side by side with the work definitely directed to that end there is going on a tremendous change in public opinion. The public mind is being educated, and that is a very important part of the matter. But there is in this direction a crying need for simplification and clear issues. A host of entirely irrelevant matters are imported into the question, which can be quite clearly stated. Is there or is there not scientific evidence for human survival? That is all there is to it, and to that issue it must come when the disputants on each side have cleared their minds of a multitude of questions which have little or nothing to do with the case. We get a cloud of theories, a swarm of conflicting opinions, a legion of ignorant assertions expressed in a "hammering style of cocksureness." And yet the question is perfectly clear and simple. Dr. Crawford's recorded experiments, as supplementing the researches of Sir William Crookes, would alone be sufficient to settle it. We observe, by the way, that Mr. Edward Clodd has suggested that Dr. Crawford should come to London with Miss Goligher and his apparatus and submit the evidence to Sir Ray Lankester, Sir H. B. Donkin, Dr. Mercier and Mr. Devant. That was very naïve. It was precisely as if, after Culloden and "the '45," some falsely accused Stewart had been challenged to submit his case to a jury of his inveterate enemies the Campbells, at Inveraray. We know what the Stewarts would have thought of such a suggestion. Alan Breck Stewart would have spoken very emphatically about it, and he would have been quite right. And the same principle applies in the case of Mr. Clodd's very droll proposal.

DREAMS, TELEPATHY AND CLAIRVOYANCE.

A WIDE FIELD OF SPECULATION.

BY AN OBSERVER.

Dr. Jacks, in a brilliant article in the July "Hibbert," opened up a field of speculation with regard to all unusual mental phenomena. He argues that it is illogical to say, with any feeling of absolute conviction, "I dreamed that I did so and so." This suggests that a possible explanation of dreams may be that they are due to telepathic duplication of ordinary or dream experience in others; not necessarily one other in each case, since the mind has a capacity, well known to experimental psychology, of fusion. This capacity seems necessary to our ordinary consciousness owing to the relativity of all phenomena and the consequent complexity of the more or less articulate idea. Such complexity without the capacity of fusion would make thought extremely laborious, if not (as we know it) impossible. (Cf. Professor A. C. Bradley's distinction between phenomenalism and idealism in "Appearance and Reality.")

However true a theory may be with regard to dreams, pure telepathic experience takes us further on a very difficult path. Many messages from the spirit world are no doubt telepathic, but it would seem that the telepathic faculty stimulates another—that of clairvoyance—as in apparitions of the dying. This latter faculty is often strained into an unnecessary and confusing identity with telepathy. (Cf. the "Journal" of the Society for Psychical Research, November-December, 1916, L. 1207, in which the true explanation appears to be that emotional activity of the dying awakes clairvoyance in the perceiver, although such clairvoyance was temporarily subliminal.)

It is often objected that spirits in their communications give no satisfactory suggestions with regard to the conditions under which they exist. Suppose, then, a being with the power of registering telepathically and clairvoyantly at will. Would not such a capacity revolutionise life as known and the acceptance of its actuality shed some light on our knowledge of life on another plane?

From direct experience the present writer infers that spirits not only know what we do and say, but what we think. Apparently this could happen only on the suggested hypothesis. It is true that some form of consciousness may be able to regard other forms as external, just as in that playground of imagination, fairyland, a lake might know little of the streams that fed it, but a hovering genius might know every rivulet and every stone which fretted them in their course. But in such case the theory would be adaptable to evidence in this direction.

Say, then, A takes a journey through some mighty Alpine scenery. His sequence of mental states, if transferable to B, would constitute B's knowledge of A's emotions and thoughts connected with sense-impressions, the latter almost identical with those which B could experience for himself without modification by the mind of A. Given, then, the faculty of registering telepathically at will, there may be degrees of power of doing so, resulting from an equation between the mental states of A and B, which equation must depend upon the intellectual and emotional elements of their consciousness at the time. It is inconceivable that if A were unintelligent, his telepathic registration of B's mental content (supposing B to be, for instance, a brilliant poet) could result in anything but confusion in A's mind.

To illustrate further. If one were in a boat at sea and the following lines were suggested:—

The waves bound beneath me as a steed
That knows his rider,

no doubt it would be right to infer that one's emotional condition was similar to Byron's when he wrote them. But one might be wrong in inferring that sympathetic telepathy with the mind of Byron obtained. The most one would be justified in provisionally assuming would be that the emotions in both cases sprang from a common source, not altogether

physiological or psycho-physical, but partly physiological, partly psycho-physical and partly —

We pause. It is at this point that we may be staggered by the genius of a Richard Wagner, or the emotional fury of a maniac. It is for the moralist to say what (if any) ethical value attaches to such considerations. For us the further elucidation of pan-psychism is our supreme need.

"THE INVISIBLE FOE."

A CONVERSATION WITH MR. IRVING.

Doubtless by this time the majority of our readers who are able to visit the London theatres will have seen the *Psychic Play* at the Savoy Theatre and will therefore feel an interest in the following remarks of Mr. H. B. Irving in conversation with a representative of *LIGHT*:—

In my reading of the character, Stephen Pryde, the villain of the play, is really a sensitive, highly strung man, easily thrown off his balance and liable to betray himself by his nervousness. Stephen's ruling motive is not love of crime, but love of power. His cunning is not equal to his unscrupulousness (that is seen, for instance, in the episode where he absent-mindedly imitates his brother's signature and so betrays himself), and the sensitiveness of his mind is sufficiently shown by his consciousness of the influence of the dead man in thwarting his designs. How far Stephen's terrors of the unknown as the outcome of a guilty conscience acting on a sensitive nature I leave to the imagination of the audience. His experiences in the room supposed to be haunted by the presence of his dead uncle are real enough to him, and there we may leave it.

As to Helen Bransby, I should hardly call her a medium in the ordinary sense. She is one of those impressionable natures such as are, I believe, quite numerous—people who are capable of feeling and responding to hints and monitions from the unseen world. I do not commit myself now to any theory of spirit agency. I am told by those who claim to know something of the matter that such an episode as that depicted in the play, in which Helen discovers the whereabouts of the missing documents by some supernormal power, conscious or unconscious, has been paralleled in real life. Anyway, whether it is due to Mr. Hackett's art, or the fact that his idea is warranted by the facts of real life, my audiences seem to find in it something not incredible. I agree that the subject has its markish and sinister sides—that was brought out to some extent in "The Barton Mystery"—but there is another and better side, as the intelligent portion of the public has been quick to learn. The reception which the play has met with is a strong evidence of the fact.

With regard to the source of Helen's intuitions, I suppose there are such things as thought influences. There is said to be some evidence that thought is a real thing, possibly some ethereal substance. The French scientist, Baraduc, claims to have taken photographs of thought forms around the heads of sensitive persons; but I have never seen one. Let us take it as a provisional theory that Helen came, in some way, into touch with the thought atmosphere of the room in which her father lived, and that the strong emotion with which his thoughts were charged in his last hours gave them a certain definiteness and permanence. For the present it is sufficient that the play has laid hold of the public, and people will interpret the matter, each person in his own way, probably all more or less truthfully, for the question is a very wide one.

CLAUDE AND ALICE ASKEW were greatly interested in psychic matters, and often had séances at their home to which specially chosen friends in their wide circle were invited. Curiously enough, Mrs. Askew had never even crossed the Channel until the war. "She seemed to have a dread of voyages by land or sea, and though Mr. Askew was a great traveller she would never accompany him till war work took him to Serbia." A friend who knew her well says "She seemed to have a sort of premonition of her fate."—"Weekly Dispatch."

THE "Review of Reviews" for October is notable for an article on "War Weariness" by a military critic, in which the present conditions are closely analysed, and the conclusion recorded that the Allies must endure to the end, since the present bitterness is as nothing compared to the horror of great darkness that will come on the world after Prussia has made terms of peace. Another item of interest, in addition to the regular features of cartoons from the world's Press and the quotations from the other reviews, is an article by the late W. T. Stead on "Democracy and Christianity," written when a young man for the "Northern Echo," but curiously applicable to the present day.

AN OPEN LETTER.

MR. RICHARD WILKINSON REPLIES TO HIS CORRESPONDENTS.

The article from my pen which appeared in the "London Magazine" and was dealt with in *LIGHT* of the 6th inst. brought me so many letters that, by the editor's permission, I think it better to offer a general reply here. It is impossible to write to each correspondent individually.

None can enter with more sympathetic understanding into the feelings of the many bereaved persons who have written to us than my wife and I, for not only have we suffered the loss of a soldier son, but until a very short time ago we were in precisely the same position as most of those who have written to us, that is to say, we were in a state of complete ignorance of the facts of Spiritualism and Psychical Research. Our inquiries not only brought us evidences of the truth of survival, as shown by the experiences I have recorded; they also brought us into touch with large numbers of persons of the highest intelligence and integrity to whom the matter has long been quite familiar ground, and who by their spirit of kindly and helpful service gave us a new vision of life as it can be lived here and now, when strengthened by the assurance that death does not end all. We have found that there is a great literature of the science and philosophy of Spiritualism, in which the fact of human survival is proved as conclusively as any fact of everyday knowledge; that it is not essentially necessary for each person to test the matter personally if he be content to rely on the testimony of those whose statements he would accept on any other subject. The case is proved according to all the laws of evidence, and it has been well said that the standards of the Society for Psychical Research are such as to prove its case many times over.

I am asked to give the addresses of mediums to whom my correspondents may go. My correspondents are presumably unaware of the fact that the recent prosecutions and persecutions of mediums under an old and barbarous statute, which has been invoked by interested persons to suppress inquiry into psychic matters, has made the mediums' calling so dangerous that in sheer self-defence they have had to refuse to see anyone of whose *bona-fides* they could not be absolutely sure. The spirit of intolerance and persecution is not yet dead. Nevertheless Spiritualism numbers many thousands of followers in all ranks of life, from the highest to the lowest. It has societies all over Great Britain, and it should not be difficult for inquirers to come into touch with those who would gladly help them to know more. But here I would offer a word of caution. Let them beware of charlatans and unscrupulous self-seekers, just as they would do in any other department of life. There are rogues in every community, only too ready to take advantage of simple or over-trustful persons.

I am told that it is far wiser to read some of the literature of the subject before embarking on personal experiments, and I agree with the advice, although in our own case my wife and I read only Sir Oliver Lodge's "Raymond." But I have reason to believe we were exceptionally fortunate in our experience. Not all who approach the matter get such immediate satisfaction. Indeed, it seems in some cases as though the truth were purposely withheld from some until the time is ripe for them to receive it. That is a reflection I would commend to those who may feel disappointed at any delay in arriving at what they consider conclusive evidence to themselves personally, although the recorded evidence is quite conclusive enough to those who are content to study it impartially.

Some of the writers of the letters I have received refer to the expense of investigation with professional mediums. The position is this: Mediums are (when genuine) naturally and specially gifted as intermediaries between spirits and mortals, and they have in most cases had to spend many years in developing those gifts. To visit them saves the inquirer the time and labour of developing any latent powers of his or her own. Mediums cannot afford, any more than can others who have to earn their livelihood by the exercise of their gifts (however fine or sacred these may be), to give their time and services without some compensation, even though they make no definite charge

for their services.* But there are, as I have found, mediums in private life, who can, and often do, give their services freely. They are naturally not so accessible as the professional mediums, but they do much good work. The difficulty, of course, is but one of the difficulties of life generally. It is gradually being overcome, for many people are now waking to the discovery not only that there is a spirit-world but that they are themselves spirits with latent powers of coming personally into touch with it, without the aid of others.

I feel assured that all who earnestly seek for light will gain what they need, helped not only by people on this side of the veil but by their friends in the unseen world. If able to do so my correspondents should join the London Spiritualist Alliance, and study the books in its library and they will soon meet with friends willing to aid them in their inquiries.

Spiritualists are to be found everywhere although all do not wear the label. It is not a matter of religious opinion; for they belong to all denominations of religious thought. It is a matter of knowledge with them, knowledge which confirms their religious faith, whatever it may be.

RICHARD WILKINSON.

THE PHENOMENA OF DREAMS.

BY F. C. CONSTABLE, M.A.

There is a phenomenon of dreams which is remarkable and, I think, tends to support the theory of Miss Lillian Whiting.

Scientifically, sleep exists in recurrent periods of inactivity of the nervous system, especially the brain: and it is held to be imperative for the restoration of energy. All this can but mean that sleep is a time of rest from expenditure of energy and is necessary for storage of energy.

Now, if dreams result solely from brain activity, they must necessarily involve expenditure of energy. But we often wake remembering we have had pleasant dreams, and it is a fact of human experience that we find these dreams have increased, not decreased, our storage of energy—we wake up peculiarly strengthened in body and brain when sleep has been marked by these dreams. It follows that, if dreams result solely from brain activity, the brain by the expenditure of energy in sleep stores up energy for its waking state. Any such conclusion is more than doubtful, and, if incorrect, the assumption that dreams result solely from brain activity must be false.

I must not write at length, but I suggest that if the brain be regarded as a mere machine which the subject uses for thought, the contradiction above appearing is got rid of.

I may add that I am writing a book about dreams and so studying authorities. The phenomenon I refer to is honestly recognised by scientific men; but no explanation, so far as I can find, is offered.

A COUNSEL OF OPTIMISM.—The ideas in Mr. A. L. Wareham's "Ideas of God" (C. Maurice Dobson, 146, Kensington High-street, W., 1s. 2d. net) are eminently needed at the present time. To him the Deity represents infinite, eternal Mind, Being, Spirit, Substance, Life, Energy, Love, Power, Light and Wisdom, and with such an assurance one can be nothing else than optimistic. Mr. Wareham would have us "consider only the vast amount of good that has been done for us by humanity and not dwell too much on the weak side of Nature. Mankind is assuredly capable of attaining far greater heights, morally, spiritually, intellectually and socially, than have yet been attained. When this is accomplished, either in the race or individually, there will be no asking, 'Is God good?'" That God is Love we have not only the testimony of many of the best people of past time and present but "the direct assurance of dear friends beyond the grave." Nature may be "red in tooth and claw," but "what healthy-minded person can doubt that there is at least enough joy in life to counterbalance the suffering?" He sees that "though life is living on life, yet sympathy and love are universal," and that "suffering, and the endeavour to escape from it, lead to the evolution of higher forms, capable of higher functioning and higher enjoyment."

* As a rule I think 10s. is about the amount received more and some less.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, OCTOBER 27th, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 15 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and *LIGHT* can be ordered through all Newsagents and Booksellers.

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THE CULTIVATION AND PROTECTION OF MEDIUMSHIP.

Talking recently to the editor of a popular newspaper, we discussed the extent to which the subjects of Spiritualism and Psychical Research have come to the front recently, ranking, as it seemed, only second in popular interest to the war. He told us of the tremendous increase in the circulations of those journals which took up the subjects *seriously*, for it seems that the more alert minds in the newspaper world have discovered that a public many members of which are suffering the pains of bereavement are not to be diverted by malevolent attacks on the investigation of psychic science, or comic articles on angels and spirits. (Strange discovery!) And he gave it as his opinion that the "boom" in Spiritualism might last three weeks or a month! Well, perhaps in its form as a newspaper sensation it will run a limited course. But those who look below the surface see that mighty forces are at work, and that the surface indications are merely so much froth and spray thrown to the top.

The war has had a revolutionary effect on the thinking of the world. It has brought us face to face with those realities that in the old days we were able to keep comfortably at a distance or gloss over with insincere speech. Abstract theories of life have been tested, found wanting, and are going down one after the other with a series of crashes that suggest the falling of bombs (the metaphor is very appropriate just now!).

Lately we were struck by the appearance in various papers of articles and letters referring to the impossibility of allowing our heroic soldiers to come home after the war to take up life again in those dismal slums in which our heartless industrial system condemned them to live *before the war*. The war has made many of us think. It has stirred up our sleeping consciences, and brought life and fire into dormant imaginations, drugged by those days of Peace which (whatever our pacifists may say) held possibilities of rottenness and degeneration which only War could cure. (That is not an apology for War, it is an indictment of all of us who can be compelled to active, healthy life and service in no other fashion.)

But it is not only the question of healthy and decent housing of the poorer classes generally that is exercising the minds of some of our prominent thinkers and social leaders. Some of them, as we know by experience, have begun to take a strong interest in the question of scientific proof of the existence of a life after death. They

have at last begun to realise it as a question of the most momentous importance. They have seen beneath the swathings of misrepresentation, confusion and wild theorising in which the subject is still wrapped. And intelligent investigation has shown them how tremendous a part in the problem is represented by the medium or psychic. They have learned that while many of these persons gifted with powers that enable them to act as intermediaries between the two states of life are born in comfortable circumstances, some of the finest instruments are left to struggle with the world, to be victims of its worst harshness, unappreciated, misunderstood—their possibilities for high service almost thrown away. And they are asking if there is not a better way. Suggestions for an institution that shall take a humane as well as a scientific interest in the protection of psychically-gifted people and the cultivation of their powers are, in fact, beginning to take root. Nothing sufficiently definite and practical has yet transpired to enable us to make any explicit statement. But the subject is growing—the war is driving it home as nothing else could do. After the war, perhaps before it is ended, something substantial will be achieved in this direction. It is bound to come. The pressure is increasing all the time. It is not simply a question of Homes for Mediums, or Psychic Institutes in which their gifts shall be scientifically utilised. It is a question of a central institution that shall have for its object the organisation and study of mediumship as a national matter, so that its highest powers shall be used to the highest ends. That could begin with the formation of smaller centres and establishments to be ultimately welded into a great union. The road hitherto has been strewn with the wrecks of such attempts because there has been no large sincere and united public sentiment behind them. That sentiment is now being created—it is more than sentiment it is conviction, the recognition of a great necessity. The function, as the old biologists used to tell us, must precede the organ, which is another way of saying that the demand creates the supply. There is a demand for mediums and mediumship. It is an urgent, serious demand now. It is no longer a fashionable caprice, the imaginary need of that pampered foolery and frivolity which turned mediumship into a convenient method of fortune-telling. Some of our readers may like to offer suggestions (as briefly as possible) as to some of the forms this preliminary organisation of mediumship might take. We do not look for anything great and perfect just yet (small, sound beginnings are sufficient at the start—and it is an imperfect world!). We look to plant a few healthy seeds in a soil that is now exceedingly rich. Those who can command the means and influence to foster the attempts are ready to assist them if they are approved. It may well be that the development of the idea will form part of the great work of Reconstruction after the war.

THE RESOURCES OF SUBCONSCIOUSNESS.—The subconscious is in ordinary life submerged and the conscious is supreme. But in proportion as the subconscious emerges into prominence there come extensions of the normal powers in many directions. When the balance between conscious and subconscious is fully maintained, with the conscious in complete control as it must ever be, we get all the manifestations of brilliance leading up to genius; we have all the resources of the mentality supplemented by those of the subconscious in the way of absolute memory, perfect deductive powers, intuition and insight; and the result is a Shakespeare. The subconscious is a marvellous servant, but an impossible master, and where conscious control from whatever cause is abrogated or destroyed, there we have "fixed ideas," delusions, manias, and all those pathological states that fill our asylums throughout the length and breadth of the land.—"Manual of Hypnotism," by H. EMMETT HUNT.

THE PREJUDICE AGAINST PSYCHICAL INVESTIGATION.

SIR OLIVER LODGE IN "THE MEDICAL PRESS."

In "The Medical Press" of the 26th ult. Sir Oliver Lodge, commenting on the attitude of the majority of his critics, makes it plain that he has no quarrel with those serious students of the subject who hold that it is unnecessary to invoke the agency or activity of deceased or disembodied persons in order to explain psychical happenings. He even shares that opinion himself provisionally in respect of some of the more purely physical kinds of unusual phenomena—though, with a few other investigators, he has, after much hesitation and long delay, "become gradually convinced that to account for all the facts survival of personal influence has to be postulated." He writes:—

We do not in the least resent this inference being called in question and discussed by anyone equally well-informed of the relevant facts; but the wholesale rejection of all our results, including even the proof of telepathy, is merely stupid. A few extracts from the work of Dr. Paul Joire, Professor at the Psycho-Physiological Institute of France, whose book, "Psychical and Supernormal Phenomena," has been translated into English, may be of interest to your readers. He says:—

"This prejudiced rejection is in no way scientific. There are well-attested facts, absolutely authentic, but which we cannot comprehend and which we do not know how to explain in the present state of our knowledge. Is that a reason for denying them? Experience has shown us that we may be able to explain to-morrow that which to-day is still a mystery. Twenty-five years ago science knew nothing of hypnotism, and obstinately refused to study it. Many denied *in toto* all these phenomena, of which the public spoke in a whisper, and when sometimes a fact became surrounded with undeniable evidence, they rejected it on the ground of trickery. . . .

"If a man should say: 'I only occupy myself with astronomy or botany, I have not the time to study psychical phenomena, I do not know anything about them and cannot adjudicate upon them,' there is nothing to be said against this: such an attitude is serious and correct—it does not depart from the scientific spirit.

"But it must be recognised that the language of the majority of men, and even of scientists, is quite different from this. They despise psychical phenomena, not because they cannot study them, but because they do not believe in their existence, and declare them impossible, without having studied or even seriously examined them.

"Now this negation *a priori* is altogether contrary to the scientific spirit. It is just as unreasonable as would be the complete acceptance without verification or examination of facts which had not been proved. . . .

"Professor Charles Richet, member of the Academy of Medicine and hon. president of the Société Universelle d'Études Psychiques, has exactly expressed what ought to be thought of these studies by every man of science in the following lines:—

"Undoubtedly the experimental sciences of physics, chemistry and physiology are quite as positive as mathematics; but there is this difference between them, that they do not involve a negation. They furnish us with facts, but they can never prove that another fact non-contradictory is impossible. . . .

"This phenomenon (of radium) does not contradict antecedent experiments. It is a new phenomenon, that is all. And the scientist who refuses to examine facts because they are new, because they present an appearance of contradiction of classical facts, would be rather a poor specimen of a man.

"Nevertheless, when, *a priori*, Spiritism is attacked, it is, in reality, for no other reason than that of its newness. There is nothing to be found in the facts of Spiritism which formally contradicts data established by science. . . .

"We men of 1904, we cannot persuade ourselves that in 3004, and, more certainly, in 3004—a future which defies the anticipations of our most audacious speculations—the scientific facts will be absolutely different from those of the present. . . .

"It is certain, indeed, that we can foresee nothing concerning that vast future; but we can nevertheless assert that the sense of to-day is but a slight matter, and that the revolutions and evolutions which it will experience in a hundred thousand years will far exceed the most daring anticipations. The truths—those surprising, amazing, unforeseen truths—such our descendants will discover, are even now all round about us, staring us in the eyes, so to speak, and yet we do not see them.

"But it is not enough to say that we do not see them; we do not wish to see them; for as soon as an unexpected and unfamiliar fact appears, we try to fit it into the framework of the commonplaces of acquired knowledge, and we are indignant that anyone should dare to experiment further."

So far Professor Richet. Dr. Joire continues:—

"It is strange to notice that men of the most sober minds in regard to all other matters usually approach the study of psychical phenomena with an obvious prejudice and foregone conclusion, which tends to falsify their judgment. It seems that when they study these phenomena their object is not to obtain enlightenment and ascertain the truth, but to combat them as though they had an interest in proving that they do not exist. They rightly call for the opinion of scientific men, but should a scientist of universally recognised authority, and whose testimony they themselves have appealed to, tell them that he has assured himself of the reality of psychical phenomena, he seems, *ipso facto*, to have lost all credit in their eyes, and they no longer put faith in his word. They accept the observations which a celebrated astronomer may make of the stars; but if he says that he has closely observed and verified some of these phenomena, which, I do not know for what reason, are opposed to their preconceived ideas, they say that he is the victim of hallucination, or assert that he has been deceived."

Sir Oliver concludes:—

I commend these two independent utterances of distinguished medical men on the Continent to the attention of readers of this journal.

THE NATURE OF TIME.

Miss E. Katharine Bates writes:—

Mrs. de Crespigny will, I am sure, in fairness, allow me to point out one or two assumptions on her part which another reading of my little paper would correct. Unfortunately, owing to present postal delays, the proof, which I corrected and returned at once, did not reach the printer until after the paper had been sent to press. Eleven lines above the end of my second paragraph, "life itself . . . may be described," was carefully corrected, "might be described." I distinctly said that I was wondering, in a very tentative way, not whether such a surmise were true, but whether Blanco White—as a mystic—might have had some such thought at the back of his mind when writing his beautiful sonnet, showing that "things are not what they seem." The difficult problem of free will does not really enter into the subject at all. The suggestion was that somehow, somewhere, we have lived through these events, and that, exercising our free will on its obviously limited plane, we have either sunk under temptations or risen above them in that past experience which we now contemplate. The whole suggestion may be fanciful but it is not illogical. Given the idea of re-embodiment at all, there might be reincarnations for contemplation of the past, as well as reincarnations for action and exercise of free will in the present. When we go to a theatre and see "a play with a purpose," we note the disasters that arise from taking a wrong turn, speaking the wrong word, or listening to evil counsel, &c. Seeing all this does not affect our free will. It is an educational process, showing how their free will was wrongfully employed by certain imaginary characters, with disastrous consequences, which will be fully disclosed before the curtain falls.

I can imagine few things more helpful than to review our past lives "from the stalls," not in "a lazy and irresponsible position," but having an exceedingly uncomfortable time there, no matter how velvet-plushed and luxurious the stalls might be.

The lesson I learn from my critic (for which I am grateful to her) is that mysticism and its "guesses at truth" have no legitimate place in the columns of *LIGHT*, which has to deal very emphatically with the western mind and its special contribution to the cause of truth.

As a matter of fact, the Salisbury Plain illustration might include some such theory as the one under discussion. The man in the centre of Salisbury Plain might be the Higher Self watching and profiting by the experiences of his Lower Self during the journey through life.

I hope no owner of the western mind will suggest that I imply by these words that the brilliant author of the illustration had any such fanciful ideas in his head at the time.

MAKE a point never so clear, it is great odds that a man whose habits, and the benefits of whose mind, lie a contrary way, shall be unable to comprehend it. So weak a thing is reason in competition with inclination.—BERKELEY.

THE HERO'S DEATH—AND AFTER.

THE VIEWS OF AN ONLOOKER.

At the present time, when so many soldiers and sailors are dying in battle because they believe it to be their duty to fight and die for their country, it is of the utmost importance that the world should have some positive information concerning what happens to a man who is killed suddenly in the midst of health and strength.

To ask a man to give up his life for any cause is expecting him to make a great sacrifice even if he is sure of an after-life. If, however, there is no after-life, and with death there comes a total and final obliteration of the man, the sacrifice is then immense.

If we could be sure of what lies beyond the grave, and if the knowledge were comforting, how much more willingly and cheerfully would men then die for their country, and how much more contented and happy would the relatives of those dead warriors be if they knew that their loved ones were still alive, though physically dead, and were not lost to them for ever.

Yet in spite of the world's present great need, and even though this war has produced a deeper religious feeling, there remains a lamentable state of doubt as to what happens to a man after he has died. Some time ago the Rev. R. J. Campbell made a rather startling statement. It was to the effect that many soldiers who had been killed during the present war had communicated with their friends on earth after death. If this be a fact, it does not agree with a popular belief that when a man dies he remains totally unconscious until a resurrection brings him back to physical life, and a Divine decision is then taken concerning his eternal future, rewarding or punishing him according to his conduct in his life on earth.

It would rob death of much of the horror with which we regard it if we were certain not only that man lives after death, but that death does not even temporarily destroy a man, that he continues his individual life, though on a different plane of existence. Still more comforting would it be if we knew that our beloved dead knew all about us after they had been killed, visited us sometimes, and could communicate with us. Such is the general idea held by Spiritualists, and a somewhat similar one is held by some of those who believe in man's re-incarnation through a series of earth lives. The writer was lately informed by a Spiritualist of considerable experience that he had communicated—through a medium, of course—with a number of soldiers who had been killed in this war, and there are other people who also claim to have done so.

It is necessary, therefore, that such claims and assertions should be investigated by the established religious authorities, who would be doing a great public service if they published some form of document, having reference to the future of the soldier who dies in battle.

Concerning the death of our warriors in battle, one of the best known of Theosophists speaks as follows, the reason why he is quoted in preference to others being that he takes up the point of view most comforting and applicable at the present time:—

No one need ever have the slightest doubt or hesitation with regard to the fate of the man who dies unselfishly at the call of duty. His future, like that of everyone else, will depend upon his life and not upon his death, yet that death cannot but be a very potent factor in his evolution. The very fact that he has developed sufficient heroism to die for what is to him an abstract idea means very great advancement from his previous position.

Whether the cause in which he is fighting be in the abstract right or wrong simply does not affect the case. He thinks it is right, to him it is the call of duty, the voice of his country, and he is willing to cast aside all selfish considerations and obey it even in the face of death. Observe that it is in the last degree unlikely that the type of man from whom our private soldier is drawn (this was written before the present war) would in his ordinary home-life have any opportunity of developing such magnificent courage and resolution as he gains on the battlefield, and you will begin to see that in spite of its horrors war may nevertheless be a potent factor in evolution at a certain level. Nevertheless, though in certain cases death on the battlefield may do more for a man's evolution than continued

life would, there is reason in a general way in the prayer of the Church, "From a sudden death, good Lord, deliver us." When a man lives out his life to old age most of his lower desires are naturally worn out and cast aside even before he leaves the physical plane. A long illness often produces the same effect, but the man who dies suddenly in the full flush of youth finds himself in a very different case. In him the desires are strong and active, and other things being equal he is likely to have a more longer astral life. In some cases the man who is suddenly thrown out of the physical life on to the astral plane remains for a long time unconscious in a sleep filled with rosy dreams. Another compensation which comes to the victim of sudden death, either in battle or by accident, is the special ministrations always accorded to such by the band of invisible helpers.

THE COLOUR CURE.

E. R. writes:—

I feel very much in sympathy with those who are establishing surroundings to help to cure by colour. I suppose the curative effect of music is an acknowledged fact, and if any of your readers were ever at a certain "Colour Concert" given long ago, they would admit that colour and music are one. Each note of the instrument produced on the screen its corresponding colour or shade of colour. Does it not seem probable that every mental or spiritual effect, whether received through the eye, the ear, or any other channel, is just some variation of the blessed word "vibrations"? What our shell-shock sufferers require are harmonious vibrations. Is it true that in the German Army there is very little of this shell-shock, as the soldiers have been taught to keep proper control of their minds? I have been told this, but do not know if it is true. What interests me is that surroundings and conditions are the most effective methods of touching any derangement of the nervous system. I can give a personal testimony to the effect of colour on the brain and nerves, as during a very critical malarial fever, when every sense was intensified far beyond the normal, I could not look at anything white without feeling violently ill, and if everything of this colour had not been temporarily removed, I am certain that my recovery would have been impossible. On another occasion when I had been very near the next state, I could feel that, simply by gazing at some beautiful vases of old rose, I was bringing myself into harmony with all that could heal.

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

	£	s.	d.
Old Friend (M. C.)	1 0
Mrs. Fry	0 8

TO READERS, CORRESPONDENTS AND CONTRIBUTORS.—It is now impossible to print more than a few surplus copies of any newspaper, and this has resulted many times in disappointment to those who, not being regular subscribers to *LIGHT*, have sought to obtain casual copies, for the weekly issues are frequently sold out. The only way to be sure of a copy is to lodge a standing order either with a newsagent or at this office. Those correspondents and contributors who demand immediate attention to their letters and manuscripts are reminded that the war has made all businesses difficult and some impossible. We do our best to cope with the situation, but delays in many cases are unavoidable.

"THE THIRTEENTH CHAIR."—The element of perplexity pervading Bayard Veiller's clever and thrilling drama, "The Thirteenth Chair," now being performed at the Duke of York's Theatre, involves the spectator quite as much as any of the characters, and increases rather than diminishes up to the very moment of the final dénouement. But there is nothing genuinely psychic about the story, and it therefore belongs to quite a different category from "The Invisible Foe" and its predecessor at the Savoy. The dark séance in which Madame La Grange, the central figure in the play (most powerfully acted by Mrs. Patrick Campbell) enacts the part of medium, turns out to have been a fake affair arranged by the police, and the piece of desperate bluff by which she finally drives the author of a twofold murder to reveal himself is the sudden inspiration of a frantic mother at her wits' end to save her falsely accused daughter. The action of the play, however, is of absorbing interest throughout, for, from the intrusion of an inexplicable tragedy into a pleasant home circle, every incident that follows is unexpected and comes as a revelation.

"WHAT IS MAN?"

By G. D. C.

True Spiritualism is throwing to-day much light on human personality. But is it not neglecting part of its heritage by failing to study the teaching of the great Bible Spiritualists?

For instance, has not St. Paul an understanding of human nature, its present, its future, its past, which can serve us now with timely illumination?

After all, has human nature really changed so much since yesterday of two thousand years ago? And is it not the same Mind that revealed truth to prophetic Christians like St. Paul, and reveals it still to those who can see and hear what eye hath not seen nor ear heard?

The nature of the body is a puzzle. But when St. Paul tells us from his spiritual experiences that man is a "psychical" being surely we get a gleam of light.

If St. Paul means (as he appears to mean) that our *physical* body is really a *psychical* body clothed in borrowed matter, then we begin to understand ourselves. Our essential body, here on earth, is seen to have the power of taking up and casting off borrowed matter both through life and at death. It would seem, further, that our whole psychical being passes through death into the next state of life (to take up there again, perhaps, new borrowed substance suitable to its new surroundings), leaving its discarded matter in the grave. With regard to St. Paul's use of the word "psychical," note that our "psychical" being is clearly, for him, a being which has a future beyond the present; even as the life of the seed sown has a future. Yet that "psychical" being is something we have in common with the animals. In I. Corinthians xv. 45, quoting from the Septuagint (Genesis ii. 7), St. Paul declares that man was made *ἐκ ψυχῆς ζώσαν* (a living psyche), the very term used of the animals in Genesis i. 20 to 24, and Genesis ii. 19 in the Septuagint. But, according to St. Paul, man, here and hereafter, is not only a "living creature" (i.e., psychical in body and mind), he is potentially "spiritual"; and we are designed to be transformed out of the "psychical" into the "spiritual."

The apostle makes this vivid for us in his famous passage, I Cor. xv. 35 to 49. He gives us there his vision of the future for human nature in Christ. Bear in mind that St. Paul is a seer. Standing in the present, and looking forth across the infinite ages of the future, he tells what he sees *here and there*. *Here* is the "psychical," *there* the "spiritual." That is the way of the seer. The prophet's gaze ever lifts from the puzzles of life around him to the glory of the horizon. But, let there be no mistake; there is an immensity of life and service and character-transformation lying between the *Here* of the psychical nature and the *There* of the perfected spiritual life.

In between lie, surely, the many planes of "The Paradise," each with its place of refreshment along the road ("In my Father's house are many resting-places," St. John xiv. 2. The familiar "mansions" should be rather "resting-places"; see Bishop Westcott's Commentary on St. John). But, in I. Corinthians xv., what caught the eye of St. Paul was not the intermediate stages of the journey but the goal.

There it was, far, far off, yet infinitely lovely. At the end of the journey, first the resurrection of man into the "spiritual" life; then Humanity's Ascension Day; then, last, but best of all, the glorious "Place" which Christ had gone to prepare in the presence of the Father.

"LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donation to this fund:—

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Old Friend (M. C.)
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PARALLELS FROM HOLY WRIT.—Referring to the question raised by H. H. M. on page 336, we are reminded that the work he suggests has, to a considerable extent, already been done by the Rev. Chas. L. Tweedale in his book, "Man's Survival after Death." We owe Mr. Tweedale an apology for not mentioning this important book in conjunction with those of the Rev. Arthur Chambers to which, on page 331, we commended the attention of the Rev. T. J. Hardy.

"THE UNSEEN WORLD."

Under this title, the "Sunday Times" of the 21st inst. continues the correspondence which has now become so notable a feature of the journal. On this occasion, Sir W. F. Barrett, writing of the Hugh Lane sittings, replies to Sir Charles Fryer and Mr. Grant Richards, and gives a letter from Mrs. Hester Travers Smith, who was present at the séance at which the message purporting to come from Sir Hugh Lane was received. Mr. Edward Clodd maintains his point concerning the fraudulent nature of the phenomena through the Fox sisters; Mr. F. W. Percival testifies to the reality of the rapping manifestations in the presence of Mrs. Fox Jencken; and Dr. Crawford calls for an explanation from Mr. Edward Clodd of the reflection cast on his science degree by placing it in inverted commas. Mr. Edmund Selous criticises Dr. Mercier's method of explaining psychic phenomena by the hypothesis of "universal fraud and gullibility"; Dr. Mercier insists on the necessity of proving that the phenomena cannot be accounted for by natural means; and Lieut.-Colonel Wilmer makes much the same point. "The supernatural," he tells us, "has only been proved to the satisfaction of its devotees." Mr. I. Scott Battams, in the closing letter, makes a good point in his reference to the fact that Maudsley cites Swedenborg's plans for an "air machine" as an evidence of mental aberration!

In another part of the journal the Rev. R. J. Campbell states that, in his opinion, personal survival is fully proved. "No one properly acquainted with the evidence," he says "could reasonably deny this, and it is only because critics of psychic research, or rather of Spiritualism and its accompaniments, fail to acquaint themselves with the evidence that they so frequently pour scorn upon the considered testimony of trained observers of psychic phenomena." After which he retreats in most admired disorder with some warnings on the dangers of "necromancy." "It is well," he writes, "to encourage psychic research as such, but to discountenance necromancy. The spiritual is not the psychical." A satiric commentator might add to this that it is well to encourage aviation, as such, but to discountenance the danger of travelling in aeroplanes, also that aviation is not theology.

In the "Weekly Dispatch" Mr. Max Pemberton gives an account of the clairvoyant experiences of a friend, a Government official, who after an illness was pronounced to be dead, but eventually recovered. During the time of his coma, which lasted twenty-four hours, the patient appeared to himself to be floating in space as a spirit but bound to his inanimate body by "two bands or currents of force." Mr. Pemberton also gives a description of the experiences at death of a certain Major P. as originally related in an article in "The Quest."

D. G.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 29TH, 1887.)

THE LATE JOHN MURRAY SPEAR.—We regret to announce the departure of an old and respected Spiritualist, whose name is known to many in the present generation and who was a prominent figure in the past. John Murray Spear passed away on the 5th inst. at his residence, 2210, Mount Vernon-street, Philadelphia, U.S.A. Mr. Spear was born in Boston in the year 1804. In 1851 he turned his attention to Spiritualism. He satisfied himself of the reality of the manifestations and found that he was himself a medium. His psychical gifts included those of healing the sick, automatic writing and trance speaking. Mr. Murray Spear was a man of single-hearted simplicity of character, pure, trustful, earnest, disinterested and devout. He has been in his day and generation an aid and a consolation to many.

THE ESSENES AND JESUS.—The subject of Mr. W. J. Vanstone's address on Thursday afternoon, the 18th inst., at the rooms of the L.S.A. was treated in an attractive way, the doctrines and customs of the Essenes being traced to their beginnings, and the inter-relations of the sect, its effect on other systems of philosophy and its association with the early years of Jesus being described by the lecturer, whose interest in his subject was fully reflected by his audience, who followed the address throughout with the deepest attention.

POLTERGEIST DISTURBANCES IN JAMAICA.

Many students of psychic phenomena find interest in those turbulent and apparently meaningless outbreaks known as "poltergeist" disturbances. In *LIGHT* of September 9th and October 21st last year we gave accounts of such phenomena occurring at Rosmead, Port Elizabeth (South Africa). The following story reaches us from Jamaica, and relates to occurrences almost identical with the happenings in South Africa (there is a significant likeness about these phenomena wherever they occur):—

In the Cameron Hill district, not far from Carisbrook, lives a woman named Mrs. Agnes Boothe. She is the mother of several children. Her husband is away from home. For some weeks now her home has been the scene of the strangest incidents imaginable, and the poor woman's distress is beyond description. Large stones are hurled in the house, falling among the inmates; her kitchen takes fire on several occasions; on a certain day this happened three times. As soon as one flame is extinguished, another appears. Her tin cases took fire on Friday, though no one entered the house with a spark of fire. The sheet on her bed was burnt all over by a red-hot clothes iron. She dare not leave her kitchen even for a moment while cooking goes on. If she does, when she returns every morsel of food will be scattered on the ground in the kitchen, while the meat that may be among the food would be nowhere seen. One day the food was removed and scattered about, the salt emptied from the salt jar into the pot, and the jar itself placed in the fire under the pot. Her plates, cups, &c., are repeatedly crumbled on the table in the presence of anyone in the house—no visible means of breaking them being seen. On Sunday, the 6th inst., while bathing one of the children preparatory to church going, the clothes of another child were suddenly torn into shreds. There was a barrel of clean water by the side of the house, from which she took water to bathe the first child. On going back to get water for the second she found the water mixed with earth and dried grass. No visible hand can be seen in any case, and the whole matter remains a mystery, while the unfortunate woman suffers considerable loss, anxiety and fear.

We quote from the account given in a Jamaica paper, the "*Daily Gleaner*," of May 18th last, for a cutting from which we are indebted to Mr. M. Calnek, of Jamaica. In these terrible days we do not feel interested in the disorderly side of psychic activities, except in so far as the chronicling of such events is serviceable to science in general, while at the same time it renders the case for materialism more and more difficult and, indeed, impossible. Some of our sceptics, while they find the testimony to angels and angel ministry a theme for derision, may possibly find less humorous material in the diabolical aspect of the subject. Fortunately for us the evidences for the intelligent and beneficent side of psychic activity are incomparably the larger of the two.

EVIDENTIAL DREAMS.

V. D., the daughter of a Church of England minister, sends us some stories of supernatural experiences, vouching for their truth. The annals of psychic science abound in such cases as our correspondent gives, but we select the following as being rather out of the common.

Some years ago V. D.'s father was offered a "living," and in the customary fashion went down to the parish to inspect the house and the church. In the meantime our correspondent's mother had a dream in which she saw the house and went over it. When she visited it afterwards, in company with her husband, she at once recognised the house as the one she had seen in her dream. While in one of the rooms she remarked to the woman who acted as caretaker, "There ought to be a door leading from this room to the kitchen." The reply was that there was no such door. About a year later, when the clergyman and his family had taken up residence in the place, a visitor who was familiar with the past history of the house told them that in earlier days there had been a door leading from that particular room to the kitchen, but it had been bricked up by the then tenant.

Our correspondent adds that her mother frequently had dreams in which she received information that could not have

been obtained by any normal method. Thus on one occasion in three successive dreams the mother was told by a near relative, who had passed on some years before, that her tomb was in a neglected state. So impressed was the dreamer that on the third morning she took a journey of one hundred and fifty miles to test the truth of the vision and found it to be correct. The agreement under which the grave was to be kept in order had been broken by those responsible. The instance is by no means unique. We give it chiefly with a view to adding example to show that there is a method in these things which might not be at first apparent to those who wonder why a spirit should be so troubled about a circumstance that can mean little or nothing to it in its higher life. There is a case on record of a spirit communicator giving a message complaining about a defect in the arrangement of the resting-place (a vault) of its mortal remains. When the matter had received due attention, which entailed the opening of the vault, the communicator gave a further message to the effect that the real object of the original communication was not to repair the defect in the vault (which was of no consequence), but to prove to the recipients of the message that she retained life and consciousness beyond the grave.

THE SPIRITUAL SIDE OF THE MATERIAL WORLD.

Speaking on the above subject at the rooms of the Alliance on the 19th inst., "Morambo," the guide of Mrs. M. H. Wallis, referred to the material world as a channel for the revelation of the spiritual. Sometimes persons on the "other side" coming again into relations with the physical world perceived conditions here in very much the same way as they were wont to perceive them when in the body, but usually they saw much more clearly the spiritual expression. They might not be able, for instance, to perceive the beauty of a flower quite as we did, but they might see in it a more wonderful beauty; and the more perfect the flower the clearer the channel it afforded for the expression of spiritual force. Again, a great degree of spiritual power was expressed through some human instruments, while in others such expression seemed almost entirely lacking, but that lack might be caused not so much by the imperfection of the real nature of the individual as by the imperfection of the physical channel. Given better conditions, there would be a more true and harmonious expression. Between the material and the spiritual hung a thick veil in which were tiny apertures. On the one side of the veil were wonderful powers, on the other were fragmentary expressions. But the veil was in process of being thinned and the apertures extended. The Divine was ever seeking expression. Some people, when told that the spirits of deceased friends could communicate with us, asked why they should be called back, not understanding that often they had not gone away at all, but were merely on the spirit side of this material phase of existence, sometimes being even unaware that they had left the physical body. Their minds were so obtuse that they could not take in the thought of things other than material. Others, again, returned because they were drawn by the consciousness that there were those here who needed their help and guidance and comfort. One way in which children were trained on the other side, especially those who had gone over very young, was to bring them back to earth conditions. It was sometimes wise that they should continue as members of the household they had left, even taking part in the games of the earth children. In the sleep state we often reached a wonderful degree of spiritual activity, in which we travelled far and gained much. As his limitations were outgrown man came into conscious relations with those greater realities of life which lay beyond time and sense.

IT WILL be observed that the present issue of *LIGHT* is specially suitable for the use of inquirers by reason of Mr. Richard Wilkinson's letter on page 339 and other features.

THE grandest and truest and sweetest things are always hints—no more. The minute you try to be literal and explicit with them they are gone. You cannot argue or explain the things of the spirit. The highest and most intimate perceptions are glimpses. Things said all out are platitudes; feeling analysed and explained is dead before it is dissected—dead, and it is time it was buried.—MRS. WHITNEY.